The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 2.—WHOLE NUMBER 1147.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MARCH 12, 1853. NO. 9 SPRUCE STREET.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH	at 9 A. M. and 3 P. M.	
ST. LUKE'S CHURCH	7 "	5 "
CHURCH OF THE ANNUNCIATION	9 "	4 "
CHURCH OF THE HOLY COMMUNION	8 "	6 "

[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]

EMMANUEL CHURCH	8½ A. M.	
CHURCH OF THE NATIVITY	9 "	
CHURCH OF THE TRANSFIGURATION	¼ to 9 "	and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn	8½ "	

[On Festivals and Fasts, a *second* service at 5 "

GRACE CHURCH BROOKLYN HEIGHTS	9 A. M. and 5 "	

[On Fridays, Evening Prayer with Lecture at 8 "

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

13 Fifth Sunday in Lent.
20 Sixth Sunday in Lent: Sunday next before Easter.
21 Monday before Easter.
22 Tuesday before Easter.
23 Wednesday before Easter.
24 Thursday before Easter.
25 GOOD FRIDAY. [Proper Psalms instead of the Psalms for the Day.] THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26 Easter Even.
27 EASTER DAY. [Proper Anthems (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the Day.]
28 Monday in Easter Week.
29 Tuesday in Easter Week.

APRIL.

3 First Sunday after Easter.
10 Second Sunday after Easter.
17 Third Sunday after Easter.
24 Fourth Sunday after Easter.
25 St. Mark the Evangelist.

LOVE, HOPE, AND PATIENCE IN EDUCATION.*

BY S. T. COLERIDGE.

O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces;
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.
For as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it—so
Do these upbear the little world below
Of Education—Patience, Love, and Hope.
Methinks, I see them grouped, in seemly show,
The straightened arms upraised, the palms aslope,
And robes that, touching as adown they flow,
Distinctly blend, like snow embossed in snow.
O part them never! If Hope prostrate lie,
Love too will sink and die.
But Love is subtle, and doth proof derive
From her own life that Hope is yet alive;
And bending o'er with soul-transfusing eyes,
And the soft murmurs of the mother dove,
Woos back the fleeting spirit and half supplies—
Thus Love repays to Hope what Hope first gave to Love.
Yet haply there will come a weary day,
When overtasked at length
Both Love and Hope beneath the load give way.
Then with a statue's smile, a statue's strength,
Stands the mute sister, Patience, nothing loth,
And both supporting does the work of both.

* We desire especially to commend these admirable lines to our readers. As a poem of its kind, it is well nigh perfect, both in the conception and the execution. It is philosophy, sentiment, beauty, blended into one by the harmonious power of the imagination. As a study of poetical art, it requires, as all poetry of a high order, thoughtful and imaginative reading; and the power and beauty of it will reveal themselves on repeated perusal. It is, too, by virtue of its excellence as poetry, a moral as well as poetic study. Never by hand of heathen artist—sculptor or poet, never in marble or in pictured words, were AGLAIA, EUPHROSYNE and THALIA shown in group more graceful, or attitude so august as these three Christian Graces. They are imaged not like Atlas stooping with bent neck beneath the 'starry globe,' but erect, 'The straightened arms upraised, the palms aslope,' upbearing their burden. They stand not like the nude pagan divinities, but draped with Christian modesty, the robes blending 'like snow embossed in snow.' This stationary beauty of sculpture changes to other imagery, to symbolize the course of the moral sentiments which are attendant on education. Hope is the first to faint, and the life of Love is so linked with her's that if Hope fail, 'Love too will sink and die.' There is a fine philosophy of the affections shown in the lines which tell of the subtle process by which Love finds in her own life the proof that Hope is not dead: and then the peculiar power of the imagination creates that second exquisite group—Love, 'with soul-transfusing eyes' bending over the fainting form of Hope and wooing her spirit back again. Last of all, in this drama of education, you behold the third group—as beautiful and more awful—where Love and Hope, losing heart, would sink beneath the load, but that 'the mute sister Patience,' stands 'with a statue's smile, a statue's strength'—and 'both supporting does the work of both.

This poem resembles in its philosophical vein the productions of some of the early English poets, but is superior to them in the better proportions of the poetic and philosophical elements—in the mastery which the imagination sustains over the metaphysical power. With all who know how to recognize and welcome Truth embodied in poetic creations, and arrayed in poetic garb—with all who look on poetry as a *study*, the poem, we are confident, will find favor. Especially may it be taken to heart by all who in any way have a duty of education—who having to rule over 'wayward childhood' are fain to look at the same time upon 'the light of happy faces.' The mother, in whose undying instincts towards her child the three Graces of education have the truest and most beautiful life—the school mistress ruling restless childhood—the teacher who governs unruly boyhood, or guides early manhood—all are made to feel that Hope often sinks sadly down, and Love alone can win her fainting spirit back, and lastly, how Patience must needs do the all sustaining work, when her two sorrowing sisters are drooping at her side. Not only for those who are charged with the education of youth is this apologue significant: it comes home to those, whose sacred function it is to lead their fellow beings of every age—the old as well as the young—in the paths of righteousness and truth, and they who teach from the pulpit and from the altar side have full cause to feel the need of the gracious presence of Love, Hope and Patience.

This poem may be new to many of the readers of Coleridge's poetry: the date of its composition we are not informed of: it appeared for the first time, we believe, in the edition of his poems prepared for the press by his daughter, the lamented Mrs. HENRY NELSON COLERIDGE, and edited in 1852, by her and her brother, the Rev. DERWENT COLERIDGE.—*The Register.*

EARLY EDUCATION AND DISCIPLINE.

Success in education depends,

First—*More on Prevention than Cure;* more on securing our children from injury, than on forcing upon them what is right. If we wish, for instance, to render a child courageous, we shall effect it, not so much by urging and compelling him to feats of hardihood, as by guarding him from all impressions of terror, or from witnessing a weak and cowardly spirit in others.

Secondly—*On Example rather than on Precept and Advice.*

As the bodies of children are imperceptibly affected by the air they breathe, so are their minds by the moral atmosphere which surrounds them; that is, the tone of character and general influence of those with whom they live.

Thirdly—*On forming Habits rather than on inculcating Rules.*

It is little to tell a child what to do; we must show him how to do it, and see that it is done. It is nothing to enact laws, if we do not take care that they are put into practice, and adopted as habits. This is the chief business of education, and the most neglected; for it is more easy to command, than to teach and enforce. For example; a child will never know how to write by a set of rules, however complete: the pen must be put into his hand, and the power acquired by repeated efforts and continued practice.

Fourthly—*On regulating our Conduct, with reference to the Formation of the Character when matured, rather than by confining our Views to the immediate effect of our labor.*

Premature acquirements, premature quickness of mind, premature feeling, and even premature propriety of conduct, are not often the evidences of real strength of character, and are rarely followed by corresponding fruits in future life.

Lastly—*On bearing in mind a just sense of the comparative Importance of the Objects at which we aim.*

As in the general conduct of life, it is the part of wisdom to sacrifice the less to the greater good; so is this eminently the case in the subject before us. Now the primary, the essential object of education is this—to form in children a religious habit of mind, founded on the Divine principles of Christianity, and leading to the habitual exercise of practical virtue. To this all other attainments are wholly subordinate.

These points, though frequently referred to in the following observations, are thus stated separately that they may be the more easily kept in view, as fundamental principles of universal application, in executing the particular directions that follow.

Let all who are engaged in the care of children consider it a duty of primary, of essential importance, never to deceive them, never to employ cunning to gain their ends, or to spare present trouble. Let them not, for instance, to prevent a fit of crying, excite expectation of a pleasure which they are not certain can be procured; or assure a child that the medicine he must take is nice, when they know to the contrary. If a question be asked them, which they are unwilling or unable to answer, let them freely confess it, and beware of assuming power or knowledge which they do not possess; for all artifice is not only sinful, but is generally detected, even by children; and we shall experience the truth of the old proverb, "a cunning trick helps but once, and hinders ever after." No one who is not experimentally acquainted with children, would conceive how clearly they distinguish between truth and artifice; or how readily they adopt those equivocal expedients in their own behalf, which, they perceive, are practiced against them.

Great caution is required in making promises, and in threatening punishment; but we must be rigid in the performance of the one, and in the infliction of the other. If, for example, we assure a child unconditionally, that, after his lessons, he shall have a top or a ball, no subsequent ill behavior on his part should induce us to deprive him of it. Naughty or good, the top must be his; and, if it be necessary to punish him, we must do it in some other way than by breach of engagement. *For our word, once passed, must not be broken.*

We should labor to excite in children a detestation of all that is mean, cunning, or false: to inspire them with a spirit of openness, honor, and perfect honesty; making them feel how noble it is, not merely to speak the truth, but to speak the simple unaltered truth, whether it tell for or against themselves: but this we cannot effect, unless our example uniformly concur with our instructions. We should teach them not only to confess their faults, but to confess them freely and entirely, without prefacing them by excuse, or endeavoring to lessen their own offense, by laying blame upon another. When referring to others their mutual complaints and disputes, they should be warned to relate the case honorably and fairly; to state both sides of the question—to be willing to accuse themselves as well as their companions. In these points even conscientious children, who dread a falsehood, are extremely prone to equivocate, and to keep back, at least, part of the truth. The habit of idle gossiping, of seeking and dispensing amusement, by hearing and repeating the affairs of others, is one great source of misrepresentation, and not unfrequently even of direct falsehood. The dawnings of such a habit are to be checked, the meanness of tale-bearing and detraction must be strongly impressed upon the mind in early life, and children reminded that not only duty but a sense of honor should lead us to speak of others in absence as we would do in their presence.

It is desirable, as far as possible, to manifest confidence in the honor and veracity of children; for we should wish deceit and falsehood to be considered among them as offenses of which we do not even suppose them capable: to accuse a child falsely breaks his spirit, and lowers his sense of honor. If we have, at any time, reason to supect a child of telling a falsehood, or of concealing the truth, great caution is necessary in betraying that suspicion. We should endeavor to ascertain the fact by our own observation, or the evidence of others, rather than by the common expedient of questioning the child himself, or strongly urging him to confession; for, in so doing, we shall often lead him, if he be guilty, to repeat the falsehood; or, if innocent and timid, to plead guilty to a fault which he has not committed. Besides, no small care is necessary that we do not bring children into temptation, or put too much to the proof their still weak and unformed principles. There are many suspicious cases, the truth of which being buried in the breast of a child, cannot be discovered; and these it is generally wiser to leave unnoticed; at the same time, the more vigilantly observing the offender, and treating him with the greater strictness upon those occasions in which the truth can be ascertained by positive evidence. For example; were a child to assure me that he had so many times read over his lesson to himself, and I had reason to doubt the fact, I would let it pass in silence, dreading the effects of ill-placed suspicion, and knowing that, if he were guilty and should choose to deny it, I had no means by which to convict him. On the other hand, if a child tell a nurse that his mother has desired she should give him fruit, or a cake, and she suspect he is deceiving her, let her say nothing to him at the time, but apply, without his knowledge, to the mother; should her suspicion be confirmed, the child is convicted, and the opportunity is at once afforded for reproving and correcting him with decision.

If we have grounds for supposing a child guilty of some common offense, although, as has before been remarked with regard to falsehood, it is better to ascertain the truth by evidence, rather than by the forced confession of the suspected party; yet, sometimes, it may be necessary to question the child himself. This must be done with great caution; not with the vehemence and hurry so commonly employed on such occasions, but with calmness and affection. We should forbid him to answer in haste, or without consideration; reminding him of the extreme importance and happy consequences of truth; of our tenderness towards him, and willingness to forgive, if he freely confess his fault, and show himself upright and honorable in his conduct: for truth being the corner-stone of practical goodness, we must be ready, when necessary, to sacrifice to less important points; and, for the sake of this leading object, to pass over many smaller offenses.

I cannot close the subject before us without a warning against a severe, repulsive, disheartening, or satirical system, in the management of children. Nothing is so likely to produce in them (especially in those of timid dispositions), reserve, pusillanimity, and duplicity of character. On the other hand, good discipline will greatly promote habits of integrity and openness. But it is to be remembered that the best discipline is always combined with freedom, mildness, sympathy and affection.

Decision of character is essential to successs in the business of education. "Weakness in every form tempts arrogance; when a firm decisive spirit is recognized it is curious to see how the space clears around a man, and leaves him room and freedom. I have known several parents, both fathers and mothers, whose management of their families has answered this description, and has displayed a striking example of the facile complacency with which a number of persons, of different ages and dispositions, will yield to the decisions of a firm mind *acting on an equitable and enlightened system.*"—(Foster's Essay on Decision of Character). But while we do justice to this great and most effectual quality, it must never be forgotten that decision, when untempered by affection, and unpoised by a wise, considerate, generous estimate of the rights of others, too quickly degenerates into sternness and severity.

And is not authority often converted into an instrument of evil rather than of good, by being exerted for self-gratification, from temper, from impulse, and, sometimes, from that love of *rule*, which closely borders upon tyranny?

What is more common, too, than a frequent, weak, irritating exercise of power, which teases the child, and frets his temper, whilst it rarely commands his obedience?

It is the result of experience that authority is to be established, rather by *actions* than *words*. What is vulgarly called *scolding*, is altogether unnecessary: the government of the tongue is therefore essential to those engaged in the business of education. In *mind* and *action* we should be firm; in *manner*, mild and quiet. It is a common mistake to talk too much, to make too much noise, in managing children. A multiplicity of words—complaints—encouragements—rebukes—threats—but nothing done, nothing effected, when probably one decided action would have accomplished the object without further trouble.

Amidst the various objects of education, the cultivation of confidential habits is too often overlooked, even by affectionate and attentive parents. They are, perhaps, obeyed, respected, and beloved; but this is not sufficient. If, in addition, a parent can be to her children the familiar friend, the unreserved confident, the sympathizing partner in their joys and sorrows, hopes and disappointments, a hold on the mind is obtained, which will continue when authority ceases, and will prove a safeguard through the most critical period of life.

The restraint of the tongue, which has before been mentioned as necessary to those who educate, is one of the most important habits to be enforced also upon children themselves, and is a great security to proper admission under authority; forming no small part of that self-subjection, which is essential to true discipline. Impertinent and disrespectful language is not to be allowed; for this, once admitted, is the certain harbinger of actual insubordination, and a train of other evils.

Rewards and punishments, praise and blame, are the main supports of authority, and its effect will greatly depend on our dispensing these with wisdom and caution.

A very frequent recourse to rewards does but lessen their effect, and weaken the mind by accustoming it to an unnecessary stimulus, whilst punishment, too freely administered, will fret the temper, or, which is worse, break the spirit.

Gentle measures, administered with decision, will generally succeed, for it is much more *the certainty and immediate execution*, than the *severity*, of punishment, that will avail. A child, who is *sure* of being confined a quarter of an hour, if he strike his companion, is less likely to commit the offense than another who has only the apprehension that he *may* be detained an hour; for the hope of escaping with impunity, adds no little force to temptation. Correction, also, is not to be unnecessarily delayed or prolonged. Delay renders it less effectual, and more trying to the temper; whilst any needless continuance, in every way, increases the evils, and lessens the benefits which might result from it.

There is much in education to be done by watching our opportunities, by acting at the right season. With most children there is an *era*, and this often takes place as they are emerging from babyhood, in which a struggle is made for the mastery—in which it is to be decided who is to rule—the child, or those who are placed over him. At such a juncture, in order to determine the matter, and firmly to establish authority, it will be necessary to employ vigorous measures, and to suppress the first risings of a rebellious and disobedient spirit, by punishment decisive; and repeated till submission on the part of the child, and victory on that of the parent, are completely secured.

When a child has been punished he should be restored as soon as possible to favor; and when he has received forgiveness, treated as if nothing had happened. He may be affectionately reminded of his fault in private, as a warning for the future; but, after peace has been made, to upbraid him with it, especially in the presence of others, is almost a breach of honor, and certainly a great unkindness. Under any circumstances, to reproach children in company is equally useless and painful to them, and is generally done from irritability of temper, with little view to their profit.

We are to remember that shame will not effectually deter children from what is wrong; and that in employing it too much as an instrument of education, we have reason to apprehend we may lead them to act from the fear of man, rather than from that of GOD. Everything, too, which may in the least injure the characters of children, is to be strictly avoided. To have the name of a naughty child will produce so disheartening an effect upon the mind, that the ill consequences may probably be felt through life. It is on this account desirable that tutors, governesses, and nurses, be cautious of enlarging upon the faults of those under their care to any but the parents.—*Hints for the Improvement of Early Education and Nursery Discipline.*

Sacred Religion, mother of form and fear,
How gorgeously sometimes dost thou sit deck'd!
What pompous vestures do we make thee wear!
What stately piles we prodigal erect!
How sweet perfum'd thou art! how shining clear!
How solemnly observ'd! with what respect!
Another time, all plain, all quite thread-bare;
Thou must have all within, and nought without;
Sit poorly without light, disrob'd; no care
Of outward grace, t' amuse the poor devout;
Powerless, unfollow'd; scarcely men can spare
The necessary rites to set thee out.
Either truth, goodness, virtue are not still
The self-same which they are, and always one,
But alter to the project of our will;
Or we our actions make them wait upon,
Putting them in the livery of our skill,
And cast them off again when we have done.

DANIEL.

COMMUNICATIONS.

For The Churchman.

OLD-FASHIONED PRESBYTERIAN VIEWS.

MR. EDITOR: The following extracts are made from the Commentary of the Rev. MATTHEW HENRY, a divine who flourished at the beginning of the last century, and than whom no one stands higher in the estimation of Old School Presbyterians:

On St. Matthew xxviii. 19, "Go ye therefore and teach all nations, baptizing them," &c., he has, among others, these observations: "This commission is given (1) to the *apostles* primarily, the chief ministers of state in CHRIST'S kingdom, the architects that laid the foundation of the Church. Now those that had followed CHRIST in the regeneration were *set on thrones* (Luke xxii. 30). *Go ye.* It is not only a word of command, like that, *Son, go work;* but a word of encouragement, *Go, and fear not; have not I sent you?* Go and make a business of this work. They must not *take state*, and issue out summons to the nations to attend upon them; but they must go and bring the gospel to their doors. *Go ye.* They had doted on CHRIST'S *bodily presence*, and hung upon *that*, and built all their joys and hopes upon *that;* but now CHRIST dischargeth them from further attention on his person, and sends them abroad about other work. *As an eagle stirs up her nest, flutters over her young*, to excite them to fly (Deut. xxxii. 11), so CHRIST stirs up his disciples to disperse themselves into all the world (2). It is given to their successors, the ministers of the gospel, whose business it is to transmit the gospel from age to age, to the end of the world in time, as it was theirs to transmit it from nation to nation, to the end of the world in place, and no less necessary. The Old Testament prophecy of a gospel ministry is made to a succession, (Isaiah lix. 21), and this here must be understood, otherwise how could CHRIST be with them always to the *consummation of the world.* CHRIST at his ascension gave, not only apostles and prophets, but *pastors and teachers* (Eph. iv. 11).

As to the extent of the commission, Mr. HENRY observes that the ministers of CHRIST were by consent to "disperse themselves in such a manner as might best *diffuse* the light of the gospel;" and that it was "plainly" "the will of CHRIST" that his salvation "should be offered to all;" "whosoever will, let him come and take the benefit of the *act of indemnity;*" and again, "That Christianity should be twisted in with national constitutions, that the kingdoms of the world should become CHRIST'S kingdoms, and their kings the Church's nursing fathers."

Further, he asks, "What is the principal intention of this commission to *disciple* all nations?" and replies, "Μαθητεύσατε; admit them disciples, do your utmost to make the nations Christian nations; not to go to the nations and denounce the judgments of GOD against them, as JONAH against Nineveh, and the Old Testament prophets; though they had reason enough to expect it for their wickedness; but go, and *disciple* them. CHRIST the Mediator is setting up a kingdom in the world—bring the nations to be his subjects; setting up a school—bring the nations to be his scholars; raising any army for the carrying on of the war against the powers of darkness—list the nations of the earth under his banner."

The "instructions for executing this commission" were, 1. "Thou must *admit disciples* by the *sacred rite of baptism.* Go into all nations, preach the gospel to them, work miracles among them, and persuade them to come in themselves and bring their children with them into the Church of CHRIST, and THEN admit them and theirs into the Church by washing them with water; either dipping them in the water, or by pouring or sprinkling water upon them, which seems the more proper, because the thing is most frequently expressed so," as in Isaiah xliv. 3; Titus iii. 5, 6; Ezekiel xxxvi. 25; Isaiah lii. 15. 2. The baptism must be administered in the *name* of the Trinity; that is, first, "*By authority* from the FATHER, SON, and HOLY GHOST; the baptism of JESUS is *from heaven*, and not *of man;* for his ministers act by authority from the three Persons in the Godhead, who all concur as to our *creation*, so to our *redemption;* they have their commission under the great seal of heaven, which puts an honor upon the ordinance; though to a carnal eye, like Him that instituted it, it has *no form or comeliness.*" Secondly, "*Calling upon the name* of the FATHER, SON, and HOLY GHOST. Everything is sanctified by prayer, and particularly the waters of baptism. The prayer of faith obtains the presence of GOD with the ordinance, which is its lustre and beauty, its life and efficacy." Thirdly, It is *into the name* of FATHER, SON, and HOLY GHOST; this was intended as the *summary* of the first principles of the Christian religion, and of the new covenant, and according to it the ancient creeds were drawn up." "The distinct mentioning of the three Persons in the TRINITY, both in the *Christian baptism* here, and in the *Christian blessing* (2 Cor. xiii. Ult.), as it is a full proof of the doctrine of the TRINITY, so it has done much towards the preserving of it pure and entire, through all ages of the Church, for nothing is more great and awful in *Christian assemblies* than these two." "Baptism is a sacrament; that is, it is *an oath, (super sacramentum dicere*, is to say upon oath); it is an oath of *abjuration*," and "an oath of *allegiance.*" "Therefore baptism is applied to the *person*, as *livery and seisin* is given of the premises, because it is the person that is *dedicated* to GOD." 3. Under this head Mr. HENRY considers the things that are to be taught to the baptized, and the duties of those who are to teach them. "All baptized Christians must observe all things whatsoever CHRIST has commanded, and in order to that must submit to the teaching of those whom he sends." "A *standing* ministry is hereby settled in the Church, for the *edifying* of the body of CHRIST, *till we all come to the perfect man.*" Their duty is "to *teach* the commands of CHRIST, to expound them to his disciples, to press upon them the necessity of obedience, and to assist them in applying the general commands of CHRIST to particular cases."

The last observations of our author on this text relate to the promise, "Lo! I am with you alway, even unto the end of the world. Amen." The following are extracts: "Observe here, the favor promised them, *I am with you.* Not, *I will be* with you, but *I am.* As GOD sent MOSES, so CHRIST sent His apostles, by this name, *I am;* for He is GOD, to whom past, present, and to come, are the same; see Rev. i. 8. They shall have His perpetual presence, even to *the end of the world.* There is a world before us that will never have an end, but this is hastening towards its period: and even till then, the Christian religion shall, in one part of the world or other, be *kept up*, and the presence of CHRIST continued with His ministers. I am with you to the *end of the world;* not with your persons—they died quickly; but (1) with *you and your writings:* there is a divine power going along with the scriptures of the New Testament, not only preserving them in being, but producing strange effects by them, which will continue to the end of time (2). With you and *your successors;* with you and all the ministers of the gospel in the several ages of the Church; with all to whom this commission extends; with all that being duly called and sent, thus *baptize* and thus *teach.*"

On St. Luke xxii. 29, 30, Mr. HENRY says that he thinks our LORD, in promising a recompense to the disciples for their fidelity, "chiefly meant" "what should be done for them in another world." But he also understands it "of what should be done for them in this world." "*I bequeath unto you a kingdom.* Or thus, *I appoint to you, as My* FATHER *has appointed a kingdom to Me, that ye may eat and drink at My table.*" "GOD gave his SON *a kingdom among men*, the gospel Church, which he is the living, quickening, ruling head of; this *kingdom* He appointed to His apostles and their successors in the ministry of the gospel, that they should enjoy the comforts and privileges of the gospel, and help to communicate them to others, by gospel-ordinances; and should sit on thrones as officers of the Church, not only declaratively, but as exhortatively, *judging the tribes of Israel* that persist in their infidelity, and denouncing the wrath of GOD against them: and ruling the Gospel-Israel, the spiritual Israel, by the instituted discipline of the Church, administered with gentleness and love."

On 2 Tim. ii. 2, "And the things that thou hast heard of Me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also;" Mr. HENRY observes, that Timothy "must train up others to succeed him in the ministry of the gospel; he must instruct others" "for the ministry, and so commit to them the things which he had heard. He must ordain them to the ministry, lodge the gospel as a trust in their hands, and so commit to them the things which he had heard." Though men were both faithful and able to teach others, yet these things must be committed to them by Timothy, a minister, a man in office; for none must intrude themselves into the ministry, but must have these things committed to them by those already in that office."

On 1 Peter iii. 21, "The baptismal covenant made and kept will certainly save us. Washing is the visible sign; this is the thing signified." "The sacrament of baptism rightly received is a means and pledge of salvation. *Baptism now saveth us.* GOD is pleased to convey his blessings to us in and by his ordinances (Acts ii. 38; xxii. 16)." "The external participation of baptism will save no man without an answerable good conscience and conversation."

On Titus iii. 5, "Here . . is formal salvation in the new divine life wrought by the gospel. Here is the outward sign and seal thereof in baptism, called therefore the *washing of regeneration.* The work itself is inward and spiritual: but this is outwardly signified and sealed in this ordinance." "Baptism saves figuratively and sacramentally where it is rightly used (Acts xxii. 16); *Arise and be baptized, and wash away thy sins, calling upon the name of the* LORD. So, Eph. v. 26, *That he might sanctify and cleanse us by the washing of water, by the word.* Slight not this outward sign and seal, where it may be had according to CHRIST'S appointment; yet rest not in the outward washing only, but look to the *answer of a good conscience*, without which the external washing will avail nothing." "Sever not what GOD has joined; in both the outer and inner part is baptism complete; as he that was circumcised became debtor to the whole law (Gal. v. 3), so is he that is baptized to the gospel to observe all the commands and ordinances thereof, as CHRIST appointed (Matthew xxviii. 19)."

On Acts ii. 38, "Repent and be baptized," &c. "It shall be for *the remission of sins.* Repent of your sin and it shall not be your ruin; be baptized into the faith of CHRIST, and in truth you shall be justified, which you could never be by the law of MOSES. Aim at this, and depend upon CHRIST for it, and this you shall have. As the cup in the LORD'S Supper is the *New Testament* in the *blood of* CHRIST for the remission of sins, so baptism is in the name of CHRIST for the remission of sins. Be washed, and you shall be washed."

On Eph. v. 26, CHRIST gave Himself for the Church, "that he might endue all his members with a principle of holiness," &c. "The instrumental means whereby this is effected are the instituted sacraments, particularly the *washing* of baptism, and the preaching and reception of the gospel."

On 1 Cor. x. 16, and xi. 24–26, "The LORD'S Supper is a feast on the sacrificed body and blood of our LORD; *epulum ex oblatis.* And to eat of the feast is to partake of the sacrifice, and so to be His guests to Whom the sacrifice was offered, and this in token of friendship with Him. Thus to partake of the LORD'S table, is to profess ourselves His guests and covenant people." "The external acts are not the whole, nor the principal part of what is to be done at this holy ordinance; each of them hath a significancy. Our SAVIOUR having undertaken to make an offering of Himself to GOD, and procure by His death the remission of sins, with all other gospel-benefits for true believers, did, at the institution, deliver His body and blood, with all the benefits procured by His death, to His disciples, and continues to do the same every time the ordinance is administered to true believers. And this is here exhibited or set forth as the food of souls. And as food, though ever so wholesome or rich, will yield no nourishment without being eaten, here the communicants are to *take and eat*, or to receive CHRIST and feed upon Him, His grace and benefits, and by faith convert them into nourishment to their souls."

According, then, to the Rev. MATTHEW HENRY, there must be in the Church an uninterrupted ministerial succession; without it CHRIST could not be with the Apostles to the consummation of the world; His presence *is* vouchsafed to the successors of the Apostles, who sit on thrones, ruling the spiritual ISRAEL by the instituted discipline of the Church; His Church is a kingdom, the officers of which receive their commission from Him, and administer certain appointed rites under His great seal which puts an honor upon them; into this kingdom or Church it is *necessary* that all should be admitted by the rite of baptism administered by these officers duly called and sent; by baptism duly administered we are made the *disciples* of CHRIST; the waters of baptism are sanctified by prayer, and the presence of GOD, which is the lustre and beauty and life and efficacy of the ordinance, is thus obtained; GOD is pleased to convey his blessings to us *in* and *by* His ordinances; we are *justified* in baptism—it is one of the instrumental means whereby we are endued with a principle of holiness; and the eating and drinking at the table of the LORD are a feast on a sacrifice, and every time the ordinance is administered to true believers, the SAVIOUR delivers His body and blood with all the benefits procured by His death to the participants—it is the food of their souls.

In addition to this, according to Mr. HENRY, the kingdoms of the world were not only (see Rev. xi. 15,) to become the kingdoms of our LORD and of His CHRIST, but Christianity was to be incorporated into all national constitutions; the kings or rulers of the earth were to be the Church's nursing fathers (see Isaiah xlix. 23), and queens her nursing mothers; they were to bow down to her with their face toward the earth; all who were admitted into the spiritual fold would be subject to CHRIST'S pastors and bound to submit themselves to their training; the privilege of feeding in His pastures would be vouchsafed to all without exception, and, as "Livery of seisin, in law, signifies the delivery of lands, &c., to those who have a right to them," so they who had "put on CHRIST" in baptism would be CHRIST'S peculiar property, and of course, as dedicated to Him, responsible for the improvement of all that He entrusted to them, doctrines, ordinances, and precepts; and of these it would be indispensable that they should preserve pure and entire, and endeavor to reap profit from, the doctrine of the Blessed TRINITY, FATHER, SON, and HOLY GHOST.

On these views, Mr. Editor, I beg leave to offer a few observations.

1. If any of our Presbyterian brethren do now hold, with Mr. HENRY, that a ministerial succession is necessary, and that without it our LORD'S promise has failed, they must hold that *their* succession has come down through the Church of England; if, then, the Episcopal succession of the Church of England has been vitiated by her submission for several hundred years to the supremacy of the Bishop of Rome, it follows that the Presbyterian succession has also been vitiated.

2. If any do now maintain, with Mr. HENRY, that CHRIST is still present with "the successors of the Apostles," it behooves them to use all diligence in order to ascertain where the successors are to be found. The question involves the very existence of the ministry. They must admit that the Bishops of the Church of England, and of the Protestant Episcopal Church in this country, are some of these successors; while *we* who confessedly have the Apostolic succession can find no evidence of the recognition, in the early history of the Church, of a merely Presbyterial succession. There is the strongest presumptive evidence against the latter in the fact, that from the death of St. JOHN to the middle of the second century (when Episcopacy prevailed throughout the Christian world), ministers did exist who validly exercised the power of ordination, while it cannot be shown that Presbyters—independently of these—ever ventured to ordain.*

3. If infants are by baptism made members of the Church, and thereby become entitled to all its privileges, then should the ministers of CHRIST address all their baptized hearers as voluntary agents, accountable beings admitted into His fold by the washing of regeneration, and imperatively bound to pray for the *renewing* of the HOLY GHOST. None should be terrified by the awful declaration that possibly they are excluded from all hope of "the benefit of the act of indemnity" by an unchangeable decree of non-election.

4. If any Presbyterians do now maintain, with Mr. HENRY, that Christianity is to be twisted in with all national constitutions, it must be evident that in their view our's is not yet, nor is it likely soon to be, a Christian nation. How often have we been told that this is emphatically a Christian country; that the early pioneers were devout believers fleeing from foreign oppression and seeking in the wilderness for religious liberty; that Presbyterianism had much to do with the organization of our Republic; and that that system and republicanism are admirably adapted to each other! A standard Presbyterian Expositor nevertheless upholds the doctrine that the Church of CHRIST is a kingdom, the governors of which, under CHRIST the king, exercise authority and discipline—sitting on "thrones;" and to whom earthly rulers owe protection and obedience as to the LORD'S Anointed!

5. If Christianity is to be twisted in with all national constitutions, and the blessed doctrine of the TRINITY to be a distinguishing badge on all national ensigns, such old-fashioned Presbyterians as have been accustomed to laud and magnify the doings of the "forefathers" of New England, must perceive how utterly absurd it is to suffer themselves to be carried along by the "progressive" waves of religious liberty. Where the doctrine of the TRINITY has been repudiated and trampled under foot, there religious liberty has degenerated into licentiousness, and there it is asserted that the principles which predominate are most in accordance with the genius of our civil institutions.

6. Lastly; If an expositor as judicious, as learned, and as thoroughly Protestant as the Rev. MATTHEW HENRY, may maintain views on the Ministry and Sacraments to which High Churchmen can subscribe,† without being charged with Romanizing *tendencies*, the grace of CHARITY would dictate that High Churchmen should be allowed to propagate the same views without being stigmatized as Papists in disguise.

R. B. C.

* The principal testimony on which the REVELATION of St. JOHN has been admitted into the Canon of Scripture is that of JUSTIN MARTYR, who lived about 60 years after it was written; and that of IRENEUS who was the pupil of POLYCARP—one of St. JOHN'S disciples. IRENEUS the Bishop of Lyons "expressly tells us that he had the explanation of a certain passage in this book from those who had conversed with St. JOHN the author." The same IRENEUS uses this language: "We can reckon up those whom the apostles ordained to be Bishops in the several churches, and who they were that *succeeded* them down to our times." The editor of the (Unitarian) *Christian Register* tells us in his last number that the evidence of such early writers as IRENEUS, &c., is of "prime value" in reference to the Canon of Scripture. Why should it not be of prime value in reference to the *fact* that there was a succession of Bishops, distinct from Presbyters and Deacons? When will Non-Episcopalians learn to be logical in their deductions?

† We must not be misunderstood. No High Churchman in the United States, it is believed, desires a union of Church and State, and no one has ventured to solve the problem how a nation can be called a Christian nation without having Christianity "twisted in" with its very constitution. A nation may be by courtesy styled CHRISTIAN because a majority of those who compose it are professing Christians. For example, Judge BADGER of North Carolina, who for nearly thirty years has been accounted a churchman of the RAVENSCROFT stamp, lately said in a report to the Senate of the United States, on "Chaplaincies," that "we are a Christian people," that "almost our entire population belong to, or sympathize with, some one of the Christian denominations which compose the Christian world," and that "we are Christians" "from choice and education;" thus recognizing the claims to Christianity of all who "name the name of CHRIST" from *Archbishop* JOHN HUGHES *to the Rev.* THEODORE PARKER *and Governor* BRIGHAM YOUNG. But if nations—as such—are to become the property of "our LORD and of His CHRIST," surely there will be the national profession of "one faith;" the national recognition of "one baptism" in the name of the TRINITY; a national incorporation into "one body," and a national acknowledgment of "one LORD." (Eph. iv.)

For The Churchman.

MR. EDITOR: While we condemn the course and pity the delusion of those who have recently "gone out from us," because they had ceased to be, in spirit, of us; and while we hope and believe that "ultimus Romanorum," the last of the Romans, has gone, or that few, if any such, remain among us; does it become us too lightly to *give up* those that have gone? Can we think of them as involved in Romish error and peril of idolatry, and not wish and *pray* that they may be delivered, even as "the bird out of the snare of the fowler?" Allow me, therefore, to make the following *suggestion:* let all Churchmen on the great fast of Good-Friday, add to their other public and private devotions, a *special prayer* to GOD, through JESUS CHRIST, the One Mediator, a prayer for those Clergy and Laity who have fallen from the pure faith and the truly Catholic communion of our Church, to the corrupt faith and schismatical fellowship of the Roman Church, that GOD will, by His Holy Spirit, dissipate the delusion of error on their minds, and break the spell upon their hearts, and cause them to return (as some have already done) to the household of faith whence they departed. A nearer and better acquaintance with Rome as it is, may have already shown some that "'tis distance lends enchantment to the view." A Christian's trust, however, must be placed in GOD, whether to defend from error or to deliver out of it. He will hear our *prayers*; nor, though He give not all we ask, wholly refuse His blessing.

E. A. N.

For The Churchman.

THE SEVENTEENTH ARTICLE—NO. 2.

In a previous number, this Article was maintained to be plain and significant in every part, upon the idea that the predestination affirmed refers to an ecclesiastical election alone: that is, an election to the privileges of the Church, made by GOD for the purpose, that those so chosen may obtain the heavenly rest, the benefits of which election may be forfeited.

In the second paragraph, the consequences of a correct reception, or misapprehension of the doctrine taught are stated; and from these consequences may be gathered the idea of the Church upon the whole matter. It is not essential to quote the entire language, by a reference to the Article, the reader can see that the true sense is given. "The godly consideration of predestination, and our election in CHRIST, is full of sweet, pleasant, and unspeakable comfort to godly persons; as well, because it greatly establisheth and confirms their faith of eternal salvation, as because it enkindles their love towards GOD."

Let us see if the consequences claimed from the consideration of the doctrine *here* taught agrees with the Calvinistic view. Truly, the belief of one's own predestination to a certain salvation may be sweet, comfortable, and potent in awakening gratitude to GOD. But Calvinism does *not* teach any one that he is elected, nor does it lay down criteria by which he may decide for himself on this point, but simply declares that some of mankind are thus chosen. And the belief of this fact alone can awaken no such feelings. The Article indeed predicates them only of the godly. But Calvinism does not affirm of the godly even, of those who have long sincerely striven in the way of duty, who now "love GOD because He first loved them," that they are of the elect; but declares, that after years of apparent piety, and honest effort to mortify the deeds of the flesh, many, falling away, prove themselves never to have been among the chosen ones; indeed it teaches that men may possess every grace, but that of perseverance. It would seem then, that this scheme takes from men the comfort resulting from growth in grace. To certain of the elect it allows that an assurance of their predestination is vouchsafed. These, and these only (avowedly but a small part of the elect) can find the promising words of this paragraph applicable to themselves; clearly then these words are not predicated upon the Calvinistic scheme. And even in the case of those thus assured the statement seems to involve a verbal absurdity. They are assumed to enjoy a certainty of everlasting rest, and how, with propriety of language, can any doctrine be said to "confirm their faith of eternal salvation" who are already certain of that salvation?

Let us now see how these consequences of the doctrine apply to the case of the godly, knowing themselves to be elected by Baptism to the privileges of the Church, and and believing this their election to have been made by GOD for the purpose that they *may* obtain the heavenly rest. By grace turning from known sin, looking to the work of Christ as all their hopes, believing that God's design in adopting any into the Church is that they may be strengthened and disciplined for heaven, they find unspeakable comfort in dwelling upon their election. For it teaches them that they are placed by CHRIST in His training school for heaven, in His garden where the fountain of life has been opened for their refusing. They believed themselves to have been thus elected, that they may be enabled to work out their salvation, that they have received, and in the Church are receiving, all needed for the work. Well may the godly soul rejoice in the confidence of such an election. Well may the consideration of their predestination be "sweet and pleasant" for those unto whom growth in grace is an evidence that their FATHER is working out His merciful purpose in their souls; "Their faith of salvation is established, and confirmed, their love towards God enkindled."

The warning in this paragraph, following the words just commented upon, may agree with the Calvinistic view; but is also applicable to the interpretation here maintained, with which alone the Article, so far as now examined, is correspondent. "For curious and carnal persons, lacking the spirit of CHRIST, to have continually before their eyes the sentence of GOD'S predestination, is a most dangerous downfall, whereby the devil thrusts them into desperation, or into wretchlessness of most unclean living." This is so, because man is a sinner and the doctrine requires holiness; because it teaches the elect that they have been chosen to a condition where they *may* attain eternal rest, but *only* in following the example of CHRIST. And surely, the experience of every godly man witnesses to himself, how his heart has well nigh fainted, in view of the high duties of his Christian calling; how he has feared for his own steadfastness, and looked forward with "trembling" to the salvation to be wrought out by him. Surely too, when tempted to "desperation," or recklessness, because faint-hearted, many remember how they have been recalled to hope and duty, by the whispering of holy Church, "Thou art my child, I am 'the bride of CHRIST,' thou wast given unto me, that under my training thou mayest be renewed in nature, and receive the help of GOD. Only trust in the work of CHRIST, and rest assured that thy election was not an empty form." And alas! how many having feebly tried, have abandoned the way of CHRIST, and by a guilty conscience, through ignorance of the grace of divine election, have been driven to "desperation, or wretchlessness of unclean living," because knowing only that Christianity involved heavenly duties.

Plainly then, the direction as to the manner in which the doctrine is to be received, given in the last paragraph of this Article; the statement of the consequences of a correct reception or misapprehension of the doctrine itself, and the warning—the whole of this second paragraph—agree only with the idea of an ecclesiastical election.

I now turn to the statement of the doctrine, in the first paragraph. This is in general terms, speaking not of particular persons from within the Church, being again chosen to eternal salvation, but of a class, of "those chosen," the whole body. In applying the strong language of this paragraph to the whole Church, the Article follows the example of St. PAUL referred to in the previous number, and that of St. JOHN, who uniting himself with the members of the seven Asiatic churches, says of himself and them,* "JESUS CHRIST hath washed us from our sins, in His own blood, and hath made us to be kings, and priests unto GOD," yet of a portion of these churches declares† "Thou hast a name to live and art dead," and of others, the LORD, through him, declares‡ "I will spue thee out of my mouth." He writes thus, because addressing members of the Church, CHRIST "washeth and sanctifieth," though all its members make not their "calling and election sure." The statement of the Article is, GOD hath decreed to bring this company, or "Those whom He hath chosen in CHRIST to everlasting honor;" in strict accordance with St. PAUL'S declaration of the whole Catholic Church, Eph. v. 25–27, that the purpose of CHRIST'S love to the Church is its "salvation;" and doubtless a divine purpose and decree amount to the same thing. "Wherefore they which be endued with so excellent a benefit of GOD," as this election is, and here is taught to be, as a body, (though some of its members "reject the council of GOD, against their own souls") receive the blessings recounted in this paragraph, finally obtaining "eternal felicity."

The Article giving a reason for the election; that is, why the class of elect is chosen from one place, and not from another; in other words, why the Church, so blessed in purpose and effect, is established in one place, and not in another; declares this reason to be "GOD'S counsel secret to us." Thus in all its parts the Article follows the reverent spirit of the Church, in not being wise above or beyond what is written, but in following the plain declarations of Scripture as far as they lead, and there ceasing all inquiry.

P. T. B.

* Rev. i. 6, 7.
† Rev. iii. 1.
‡ Rev. ix. 16.

THE END OF KNOWLEDGE.—But the greatest error of all the rest is the mistaking or misplacing of the last or farthest end of knowledge; for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men; as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit, or a terrace for a wandering and variable mind to walk up and down with a fair prospect, or a tower of state for a proud mind to raise itself upon—or a fort or commanding ground for strife and contention—or a shop for profit or sale; and not a rich storehouse for the glory of the Creator, and the relief of man's estate.—*Lord Bacon.*

In the affairs of this world, as husbandry, trade, &c., men *know* little and *believe* much. In the affairs of another world, they would know every thing, and believe nothing.—*Bishop Horne.*

For The Churchman.

THE DEATH OF CHRIST.

The death of CHRIST lies at the foundation of the whole gospel scheme, and should be, to every sincere Christian, the subject of frequent devout meditation. It may be considered as the death of *the Man* CHRIST JESUS; as the death of *the Founder of our religion;* and as the death of *the Mediator between* GOD *and man.* Let *The Churchman* bear to its readers, in this and the following number, reflections under these heads. And may the Holy Spirit sanctify them as aids in preparation for duly keeping the great and "good" day, on which the Church calls her members to the cross, there to see their LORD bowing His head and giving up the Ghost!

From a view of the corruption and guilt which the world, on all sides, obtrudes upon our notice, from the melancholy evidence of failing and imperfection which acquaintance with the best human characters sets before us, and from the corroboration of that evidence afforded by our own experience, we turn with delight to a character from which sin is utterly excluded. In our Redeemer we can enjoy the rich satisfaction of contemplating innocence, purity, and perfect holiness. In every period, and under every circumstance, of His life, we mark undeviating rectitude, which no force could compel, and no temptation allure, to the error of a moment. We see the same perfection of character, when He manifested the supernatural wisdom which commanded the astonishment and respect of profound and skilful doctors; and when He was scoffed by the multitude, and accused of demoniacal possession: when the enraptured populace would, by force, invest Him with regal dignity; and when, wearing a mock crown of thorns, He was the object of vulgar railing—*Hail, King of the Jews:* when, at the marriage in Cana, or the board of the publican, He indulged in an innocent degree of festivity; and when, in the garden of Gethsemane, He was in an agony of sorrow even unto death: when, on the mount of transfiguration, He astonished His disciples with a view of his celestial glory; and when, on the awful mount of crucifixion, He was forsaken even of His God.

But still, the death there suffered—all its pains and horrors notwithstanding—was *a happy one*—a meet closing of a life so holy, so consistent, so spotless.

"Great," says the experienced Psalmist, "are the troubles of the righteous; but the LORD delivereth him out of all." Great indeed were the troubles of that truly, and only perfectly, righteous Man, the Man CHRIST JESUS. Suffering marked Him for its own. The mistaken envy of the great, the false pretences of the hypocritical, the wretched bigotry of the superstitious, the unrelenting cruelty of the malignant, and the vile treachery of the false hearted, were enlisted in ungrateful presecution of His ruin Whose life was devoted to doing good. His every step was watched in jealous search of some pretext for accusation. His works of love were derided, His words perverted and misrepresented, His Person insulted, and His character calumniated. His hallowed retirement was sacrilegiously invaded; and forcibly carried to an unrighteous tribunal, He was made the Object of scorn and insult to the meanest of the people; and a brutal mob extorted from a timid and faithless magistrate a sentence to the ignominious and peculiarly painful death of the cross. If ever the wickedness of the wicked could make a good man suffer, JESUS must have suffered tenfold.

But imagination cannot conceive of human cruelty, though malignant as internal agency could make it, being alone the cause of that overwhelming agony which protruded great drops of blood, as sweat, through His pores; which thrice wrung from Him the importunate supplication, If it be possible, let this cup pass from Me; and which forced the cry of almost despair, My God, My God, why hast Thou forsaken Me?

O! heavy was the wo which then pressed upon the wounded spirit of the Blessed JESUS. And yet, near as this dreadful suffering approached to the moment of dissolution, *that* was a time of peace—peace, even with the malignant persecutors under whose cruelty He was sinking; and peace with that GOD Whose chastening hand was heavy upon Him. Ample proof of this was given in words which should sink deeply into every Christian's heart—"Father, forgive them, for they know not what they do;" "Father, into Thy hands I commend My spirit." The heart whence could have proceeded these words, must have been filled with love, and peace, and holy hope, yes, and even with joy, amid all its sorrow.

Is it *This Man's* professed disciple, who cherishes ill-will, malice, and revenge? Who would give the rein to the impetuosity of temper? Who would listen to the cruel dictates of false honor? Let him look upon the cross. Did ever other suffer from fellow men what JESUS suffered? He cherishes no thought, and forms no purpose of vengeance. He extenuates their guilt with the kind plea that they are not aware of its extent. He offers to His Father a prayer that they may be forgiven.

Sweet was the peace, the composure, and the hope, breathed in the words, "Father, into Thy hands I commend My spirit."

Little were accounted the unparalleled troubles and trials of His life, compared with this tranquillity at death. He had faithfully done His Father's will, in the execution of the work for which He came on earth. He had been deterred from it by no difficulties and sacrifices, and had murmured at no sufferings to which it called Him. Now, therefore, the dark cloud of utter desolation having passed away, He could confide in that Father's love, and commend into His hands His departing spirit.

Our constancy and fidelity in duty, our cherishing of purity, meekness, and benevolence of heart, and our patient and cheerful resignation to the divine will, have promise of the same reward. The sorrows of this life will soon be over, and if borne, and improved, and sanctified, as, by the grace of GOD in CHRIST, they may be, they will detract nothing from—they may even add to—the comfort of our dying hour—the serenity and hope with which we shall then commend our souls into the hands of our Father and our GOD. Let not the Christian envy those who have less of trial, and more of worldly happiness, than himself. Let him suppress a disposition to murmur at the troubles and afflictions with which he is visited. Let him be diligent in faithful prayer that he may be sustained under their burden, and guided aright in the use to be made of them; and be mainly anxious, that, blessed with the same mind that was in CHRIST JESUS, in the suffering days of His flesh, he may enjoy in His last hour, the happiness and peace which were the comfort and support of His.

It is wretched folly, and imminently dangerous, for the Christian to allow himself to be indifferent to what alone can give consolation and support in death, and bestow his time and care mainly on the securing of ease and enjoyment in life. One of the most awful and comprehensive sentences passed by our LORD, He pronounced on men of this character—"they *have* their reward." They do not look beyond the present state. In that then only will they have whatever of good may fall to their portion. What will be their emotions, when they experience this, when all worldly advantages and enjoyments have come to an end forever, and they have no other happiness in store? The separation of soul and body must take place; the latter to be consigned to corruption; and they have no hope for the former. It *must* pass into eternity. Their heavenly Father's love has been ungratefully received, His service abandoned, and His long-suffering neglected and despised. His justice, therefore, forbids their trust in Him. They have chosen the service of His enemy. He has been, all along, however deceitful and disguised, *their* enemy too. His hostility to the happiness of man is an instrument of displeasure which GOD uses against the ungodly. That malignant being waits with infernal satisfaction to have possession of his victim. One vain and agonizing struggle, and he is his forever.

In contrast with this, let the Christian mark the record of the death of the first martyr for the gospel of Christ; he too dying with the prayer for the forgiveness of his enemies.

STEPHEN, being full of the HOLY GHOST, looked up steadfastly into heaven, and saw the glory of GOD, and JESUS standing on the right hand of GOD; and said, behold, I see the heavens opened, and the SON of man standing on the right hand of GOD. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was SAUL. And they stoned STEPHEN calling upon GOD, and saying, Lord JESUS, receive my spirit. And he kneeled down and cried with a loud voice, LORD, lay not this sin to their charge. And when he had said this, he fell asleep.*

The death of CHRIST may also be contemplated as that of the Founder of our religion. It affords evidence of His sincerity, and of the truth of His gospel.

The former is evinced by His willingness to suffer so much, and die in so ignominious and painful a manner, in the cause which He espoused.

When sufferings and death are encountered in *forcible prosecution or defense* of a cause whence advantage or fame—according to the world's estimate of them—may be derived, there may be room to think that even with a bad design, human nature may be encouraged and supported. But it is impossible to contemplate the *passive* sufferings of CHRIST, and His unresisting submission to a cruel death, and not ascribe to Him perfect sincerity and uprightness of intention.

But it may be said—and history and observation be claimed in confirmation—that the cry of persecution often enlists popular feeling in favor of its object; and that, in submitting to persecution, JESUS might have been influenced by this principle. But this cannot be a fair conclusion unless there can be shown other evidence of His having been governed by selfish motives. If such existed, a knowledge of human nature, and of facts to the point, would lead us to expect to hear Him expatiating on the cruelty with which He was treated; tenaciously asserting His innocence; denouncing the judgments of heaven on His persecutors; publicly calling on His followers to be true to His cause; declaiming on the excellence of His religion; and eagerly availing Himself of every means of promoting its influence and interests.

But totally different was the fact. Save once, when, in answer to a repeated question, to which he had before replied nothing, He brake His silence by the simple avowal of His being the SON OF GOD; and once, when He affirmed that He might be delivered by celestial interposition if He desired it, He hardly opened His mouth; He answered nothing to the multiplied accusations brought against Him; He evinced no solicitude to clear His character, or advance His cause, in any other way than by leaving both with GOD; and without a murmur suffered Himself to be accused, insulted, condemned, and crucified. Surely Christians cannot be robbed of the argument in their Master's favor, that He was sincere.

But is His sincerity evidence of the truth of His cause? The enthusiast, acting under mental delusion, may, even in a bad cause, display, in the utmost sincerity of heart, zeal unto death. But does the religion of CHRIST bear proof of having originated in the reveries of a deluded enthusiast? Frenzied, indeed, with the maddest fanaticism must he have been, who could be borne by ill-placed sincerity, through such unparalleled sufferings as were the lot of the Author of Christianity. Does His system evince this? We see not in it those impassioned rhapsodies in which the perverted brain never fails to vent its fancies, those excitements of animal sensibility to which the visionary always has recourse, that affectation of mystic science, and fondness for the marvellous, so often a part of religious insanity, or that connivance at favorite indulgences of our fallen nature, which seldom or never fails to be held out as a lure to the system of the fanatic. Nothing of the kind appears in the instructions of JESUS. The reasonableness of philosophy, the dispassionateness of the soundest judgment, the consistency of inspiration from the Source of all truth, and the purity of heaven, mark the whole system, and claim for its Author the acknowledgment that *His* sincerity was not that of a weak and deluded man, but of One Who exhibited every evidence that reason can require, of soundness, consistency, and truth.

When, then, in the death of the MAN CHRIST JESUS, we see serenity, peace, joy, holy hope, and firm and supporting trust, with which we desire that our last end should be likewise blessed; let us also contemplate that death as confirming the truth of the religion by which He offers to prepare us for such happy consummation. That religion every reasonable man should carefully study, and conscientiously embrace its principles, and perform its duties, as undoubtedly of divine authority. It will teach him how to live. It will teach him how to die. Through the grace, mercy, and truth which it reveals, it will minister that well-grounded composure, hope, and confidence, which enable the dying man to look up, and in anticipation of bliss which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, exclaim, with his last earthly utterance, "Father, into Thy hands I commend my spirit."

But what if the religion thus attested, be disregarded? What if any to whom it is offered run so counter to the dictates of sound reason, and be so ungrateful and guilty, as to neglect its requisitions, and practically disallow its authority? Let the clear evidence they resist, the love for which they are ungrateful, the authority they despise, and the power which they dare, speak the degree of their iniquity. Let the awful judgment of which they are warned, the eternity for which they are cautioned to prepare, the infinite power, holiness, and justice of Him by whom they will be tried, and the everlasting condemnation with which He threatens the disobedient, the unbelieving, and the impenitent, speak the greatness of their danger.

B. T. O.

*Acts vii: 55-60.

THE CHURCHMAN.

NEW YORK, MARCH 12, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

WHAT IMPUDENCE CAN DO.

A Romish Priest, who subscribes himself "JAS. A. CORCORAN, D. D., of St. Finabar's Cathedral," is out with a letter in the Charleston *Evening News*, re-affirming the absurd old calumny about Bishop BUTLER's having died in the communion of the Romish Church. The aforesaid letter bears date "Feb. 19th, 1853." The occasion of the writing thereof was this: The *Catholic Miscellany* of Feb. 5th having put forth the naked statement, that "BUTLER, the celebrated Bishop of Durham, author of the famous Analogy, became a Catholic in his last sickness;" and that "Bishop HOBART of New York is known to have expressed a wish to submit to the Catholic Church before his death;" the Rev. Mr. BARNWELL, Rector of St. Peter's church, Charleston, sent a note to the *Evening News*, demanding the authority for these assertions. The letter in question was written in answer to this call. Of course, in the dialect of Popery, *Catholic* is a term commonly applied to one whose proper designation is *Romish Sectarian*. Perhaps it should be stated, by the way, that this is mentioned here merely for the information of Romanists, if any such should chance upon this article; it being presumable that no real Catholic can be so far benighted as to need a repetition of so old-fashioned a truism.

Perhaps we may not unfitly observe in this connection, that our respected brethren of the *Church Journal* show rather more of indignation and astonishment at this fresh instance of Popish effrontery, than seems to us either necessary or judicious. Surely there is no occasion either for amazement or for anger, in this; none for amazement, because it is all of a piece with, and indeed is but one small item of, that perpetual systematic inauguration of sham and deceit whereby Romanism has for centuries lived; none for anger, because Romanism is probably justifiable, or at least excusable, in taking such a course, from the *necessary laws of self-preservation*. Doubtless the thing is lamentable enough; but really, considering the infirmity of human nature, we cannot find in our heart to be very severe upon men for telling lies by rule, when it is abundantly certain that the truth would be the death of them. We of the Reformed Catholic Church, whose life and strength have ever grown from shaking hands with Truth, should make great allowances for those who cannot grasp her hand without being palsy-smitten.

To our sense and perception of the matter, there is in it such a preponderance of the ludicrous over the wonderful and the censurable, that the whole has little effect on us other than to agitate our risibilities. All the weight of anger, which were else due to the wickedness of the thing, is lost in a sort of grave inward cachination at the solemn stupidity and sublime impudence which it discloses. The laughable staleness of the trick fairly chokes and paralyzes the hatefulness of the libel. In this undertaking of Dr. CORCORAN's, there is, it seems to us, a Quixotic superiority, we will not say to truth, but to common prudence, a heroic case-hardened insensibility to shame, and a measureless presumption on the gullibility of his readers, which, we own, would be both very admirable and very execrable, but that it is so infinitely more ridiculous and absurd. The effect, in short, is much the same as when a man, from having ridden a hobby till it has dwindled and dried up to a rack of bones, still fancies himself astride some proudly-prancing Bucephalus, because, forsooth, his mind has got subdued to the quality of his nag.

It may be worth stating that Dr. CORCORAN has one argument, and one only, for Bishop BUTLER's having become a Romanist. That one solitary argument runneth thus: "There is no *proof* whatever in existence, that he died a Protestant." An argument that cannot well be more conclusive to his mind, than his using it is to ours; and it is here produced, not for the purpose of being refuted, but merely of being shown. Before dismissing this part of the subject, we must remark that if there be any who need further proof that the mind of Popery is of sophistication all compact; or further illustration of the old maxim, that "whom the gods would destroy, they first make mad;" to such, Dr. CORCORAN's letter may be of some service. And we must add, withal, that when this writer, assuming Bishop BUTLER to have died a Romanist, finds nothing to his discredit in his having done so without making any sign of the fact, thus leaving it impossible ever to repair the great injury he had done, or to prevent the greater injury he might still do, to that Church, by his holy life and his immortal writings, by the excellence of his ministry, the beauty of his character, and the everlasting solidity of his philosophy; when the writer assumes that and avows this, he may rest assured that others will see in his course such an inversion of moral principles and perceptions, as can hardly fail to render him an object of mingled dread and scorn.

But what seems most of all note-worthy in this affair, is, that this mean and miserable calumny on Bp. BUTLER was first hatched in 1767, about 15 years after the good man's death; and that the author of it was one of those hard, snarling, spiteful Puritan bigots (for the family was and is somewhat numerous), who, with the most suicidal peversity, still persist in branding as Popish or as *tending* to Popery, certain things which a mind so clear, so comprehensive, and candid as Bishop BUTLER's, could not fail to view as being of the very substance of Christianity, and as essential to the continuance of the Christian Religion as a provision of truth and grace instituted in the world for the recovery of fallen man. The author's only plea or pretence for bringing the charge was much the same as what in our day is often made the ground of similar charges. The calumny stood merely upon the calumniator's *opinion* of Romish tendencies in certain things taught and practiced by the great and good Bishop: such as his putting up a marble cross in the episcopal chapel at Bristol, and his urging upon the clergy of Durham the importance of external religion as a means of promoting its inward spirit and efficacy. One of the points alleged in support of the calumny was none other than that most sound axiomatic statement of the Bishop's: "The form of religion may indeed be where there is little of the thing itself; but the thing itself cannot be preserved amongst mankind without the form." One piece of the objector's reasoning is worth quoting for its substantial identity with the reasoning often used to similar purposes in our time. The Bishop having put forth the most true and firm proposition, that "this form frequently occurring in some instance or other of it, will be a frequent admonition to bad men to repent, and to good men to grow better; and also be the means of their doing so"; the other thereupon argues thus: "If true religion cannot be preserved among men without *forms*, the consequence must be that the *Romish* religion, having *more frequent* occurrences of forms, is better than other religions, which have *fewer* of these occurrences." Which is just the same as if, because food is necessary to the keeping up of life, one should thence infer that the true way of health is to turn gourmond, and do nothing but eat, sleep, and digest.

We do that stupid calumniator no injustice, when we affirm that his whole argument has not a single point or particular that is anywise stronger or better than the one we have produced. And we have thus brought up the matter here merely as yielding an apt illustration from what premises that old Calvinistical malignity would infer the truth of its suspicions, and thence proceed to frame them into an accusation, that might blast the memory of the sacred dead. It was in vain that Archbishop SECKER and others referred to Bishop BUTLER's unimpeachable honesty and integrity of life; his many strong and deep expressions of allegiance to the Reformed Catholic faith, and of aversion to the superstitions and tyrannies of Rome; and, therewithal, urged the undeniable fact that two of his friends, of the same faith, were present during his last moments, and never saw the least sign of any change in his sentiments, nor anything in his speech or behavior but what was in perfect keeping with the whole tenor of his public and private life. Still the charge was persisted in, and unblushingly re-affirmed as a *logical inference* which no facts could invalidate; thus giving the Archbishop good reason for the strong remark, "Upon the whole, few accusations so entirely groundless have been so pertinaciously, I am unwilling to say maliciously, carried on as the present; and surely it is high time for the authors and abettors of it, in mere common prudence, to show some regard, if not to truth, at least to shame." And shortly after, a writer, signing himself "A Dissenting Minister," gave it as his opinion, that "the author and his friends were obliged in candor, in justice, and in honor, to retract their charge, unless they could establish it on much better grounds;" and hoped "it would be better understood that the Dissenters in general had no hand in the accusation."

Of course it is not to be supposed, that, even after all this, a half-churchified Puritan, who perhaps mistook his excessive secretions of gall for extraordinary influxes of grace, should give over his hunt of obloquy, or cease to "unplumb the dead for bullets to assassinate the living." Accordingly the charge was again and again re-affirmed, until at last it died away in the silent disgust and loathing which is commonly sure in the end to be visited upon that "viperous slander" which loves to make its prey among "the very secrets of the grave." And it was reserved for the Popish impudence of our day to trim up and adorn itself in the cast-off slough of an old Calvinistical snake. This thrice-staled, rotten calumny, originally spawned in the dark by the virulent bigotry of an atrabilious Puritanism, and which was at last disowned, and left to die, by its own mother; this vile, and miserable, and forgotten relic of old malignity, has at length been revoked to the font by Romish mendacity, "JAS. A. CORCORAN, D. D., of St. Finabar's Cathedral," standing sponsor for it.

In conclusion, it may not be amiss to produce some passages from Bishop BUTLER's later writings, not indeed with a view to refute the charge in hand, but for their bearing on certain questions that are now in course of public agitation. Romanists are especially loud and forward, now-a-days, in assurances that nothing is further from the theory and practice of their Church than to persecute for religious opinion; though it is to be noted, that in the same breath they often affirm, as necessary to salvation, principles that are full of persecution in the consequences, and that cannot possibly be developed into any thing else. When we consider that great man's unrivalled coolness and calmness and candor of mind; how in him, more than in almost any other man that ever lived, human reason stood forth assoiled from the incumbrances of human prejudice and passion; how long and carefully he looked before he spoke, and how scrupulous he was, in speaking, not to overstate the results of his observation, still weighing every phrase and each word in the balance of a most stern and inexorable philosophical justice; all this being considered, we shall see with what crushing force the following sentences fall upon those assurances with which the lips of Popery have become so smoothly euphuistic. They occur in a sermon preached before the House of Lords, June 11, 1747, which is almost wholly occupied with setting forth the benefits of the Reformation as by law established in the Church of England.

It is to be remarked, that the value of any particular religious establishment is not to be estimated merely by what it is in itself, but also by what it is in comparison with those of other nations. And what is still more material, the value of our own ought to be very much heightened in our esteem, by considering what it is a security from; I mean that great corruption of Christianity, Popery, which is ever hard at work to bring us again under its yoke. Whoever will consider the Popish claims, to the disposal of the whole earth, as of Divine right; to dispense with the most sacred engagements; the claims to supreme absolute authority in religion; in short, the general claims which the canonists express by the words *plenitude of power;* whoever, I say, will consider Popery as it is professed at Rome, may see that it is manifest open usurpation of all human and Divine authotiry. But even in those Roman Catholic countries where these monstrous claims are not admitted, and the civil power does in many respects restrain the Papal; yet persecution is professed, as it is absolutely enjoined by what is acknowledged to be their highest authority, a general council, with the Pope at the head of it; and is practiced in all of them, I think, without exception, where it can be done safely. Thus they go on to substitute force instead of argument; and external profession made by force, instead of reasonable conviction. And thus corruptions of the grossest sort have been in vogue, for many generations, in many parts of Christendom; and are so still, even where Popery obtains in its least absurd form, and their antiquity and wide extent are insisted upon as proofs of their truth; a kind of proof, which at best can be only presumptive, but which loses all its little weight, in proportion as the long and large prevalence of such corruptions have been obtained by force.

The other passage which we have to quote is from the celebrated Charge to the Clergy of Durham in 1751, the year before his death. This is the more worthy of being cited, and committed to memory by Churchpeople, forasmuch as it cuts with equal severity both ways, and indeed is one of the very passages whereon that wretched old calumny was mainly based. After mentioning some of the orders and observances whereby the people in Roman Catholic countries are reminded of their religious duties, the Bishop goes on as follows:

By these means their superstition sinks deep into the minds of the people, and their religion also into the minds of such among them as are serious and well-disposed. Our reformers, considering that some of these observances were inthemselves wrong and superstitious, and others of them made subservient to the purposes of superstition, abolished them, reduced the form of religion to great simplicity, and enjoined no more particular rules, nor left anything more of what was external in religion, than was in a manner necessary to preserve a sense of religion itself upon the minds of the people. But a great part of this is neglected by the generality amongst us; for instance, the service of the Church, not only upon common days, but also upon Saints' days: and several other things might be mentioned. Thus they have no customary admonition, no public call to recollect the thoughts of GOD and religion from one Sunday to another.

We will but add, that in this passage, as is so often the case in our time, the alleged Romish tendencies of Bishop BUTLER were detected lurking in his most solemn and earnest advocacy of the daily service as established by the Reformation; and in his profound conviction of reason and experience, that the soul of religion was to be preserved in the body of religion, and that the giving up of either would inevitably draw on the loss of both. Such are some of the wise, far-reaching, firm-bottomed statements by this great philosophic divine, from which an old calumniator *inferred* his perversion to Popery; and in the strength of which a new calumniator of equal merit has at length sprung up, and with such ludicrous audacity manufactured that *inference* into a *fact*.

THE CHURCH AT HOME.

New York.—Since the 18th of February, the Right Rev. the Provisional Bishop has examined one candidate for the Priesthood, the Rev. ISAAC D. VERMILYE, and given him ordination, visited six churches and confirmed one hundred and six persons, besides preaching and presiding on several other occasions. The confirmations were as follows: On Friday the 18th, at St. Thomas's church, Brooklyn, twenty-two; Sunday the 20th, at the church of St. John Baptist, New York, thirteen; also, at the church of the Holy Apostles, twenty-one; Friday the 25th, at Calvary church, Brooklyn, twenty-three; also, in private, a sick member of St. Luke's, New York; Sunday the 27th, at St. Michael's, Brooklyn, twenty-six.

CHURCH FOR DEAF MUTES.—On the evening of Thursday, March 3d, a meeting in furtherance of this good enterprise was held in the chapel of the University, the chair being occupied by Right Rev. the Provisional Bishop, and Mr. JAMES VAN NOSTRAND being appointed secretary. The large and respectable attendance testified to the laudable interest taken in the cause. After the reading of the appropriate services, the Rev. Mr. GALLAUDET gave an outline of his plan for a church of deaf mutes. He said that in the summer of 1850, his attention being drawn to the consideration of the deaf mutes in this city, he commenced work amongst them, having at first but four or five attendants. The number went on increasing, till, not long since, he took up the idea of giving them a pastor and a parochical organization. That in October last he begun in the chapel of the University; since which time he had held the regular services on the morning of each Sunday, and in the afternoon given instruction; the general attendance being about sixty of those educated in the city, besides several foreigners. That, though the present number was small, there being only twelve communicants, they were already known as "St. Ann's Church for Deaf Mutes." That if they were to have a church erected in the city, he thought it should not be deferred. That for a building of the size required, two lots would be room enough, which he had hopes of securing; and that the vestry of Trinity church had given three hundred dollars towards paying for the room they now occupied. He then repeated the Creed, at the same time translating it into sign-language for the mutes who were present, and in the same way reported to them the proceedings of the meeting; which, with his verbal explanations, seemed to satisfy all present of the utility of his plan. Remarks were then made by several gentlemen, warmly advocating the cause in hand; after which it was, on motion of Gen. J. W. WEBB, unanimously resolved,

That the object brought before this meeting by the Rev. Mr. GALLAUDET, is one that calls for the cordial encouragement and support of the community.

Also, on motion of the Rev. Dr. HAIGHT,

That St. Ann's church for deaf mutes be commended to the favorable consideration of the clergy and laity of the city and vicinity, with the earnest expectation that religious services may ere long be held in an appropriate edifice, consecrated to Almighty GOD.

Also, on motion of Mr. GRACY,

That a committee of twelve be appointed to counsel and assist the Rev. Mr. GALLAUDET in carrying out the details of his undertaking.

The President then appointed the following: Mr. GRACY, Gen. WETMORE, Gen. WEBB, the Rev. Dr. HAIGHT, the Rev. Mr. BEDELL, the Rev. Dr. CUTLER, Messrs. CYRUS CURTIS, ROBERT D. WEEKS, BENJ. R. WINTHROP, the Rev. Dr. VINTON, the Rev. Mr. GREER, and Mr. WESTON.

On motion, Bishop WAINWRIGHT, Dr. PEET, President of the Deaf and Dumb Institution, and Mr. AVERELL, were added to the committee. The meeting then adjourned.

ST. LUKE'S HOSPITAL.—Subscriptions to the amount of one hundred thousand dollars are now secured to this Institution, in addition to the ground, and the legacy of ten thousand dollars.

The above amount was completed by a subscription of five thousand dollars, made on condition that the managers would immediately proceed with efforts to raise an additional sum of fifty thousand dollars, which they have resolved to do, and towards which they have already between two and three thousand, with several promises of liberal amounts. There are many wealthy churchmen who, as yet, have given nothing to the hospital, but who, now that they see there is a certainty of its going into operation, will come forward, we trust, and enable it to begin on a liberal scale. We hope soon to announce the day for laying the corner-stone.—*Evangelical Catholic.*

CHURCH CHARITY FOUNDATION.—The first anniversary of this noble enterprise was held at Grace church, Brooklyn, on Sunday evening the 27th ult., the Right Rev. the Provisional Bishop presiding. After the saying of Evening Prayer, the Rev. Dr. SCHROEDER, from the Board of Managers, read the first annual report. From this excellent paper it appears that the society was formed on the 6th of February, 1851, and that a charter of incorporation was obtained without delay. After stating which, the report goes on to set forth the plans and aims of the institution as follows:

Four fundamental principles were adopted by the meeting and embodied in the charter.

1. The Bishop of the diocese of New York shall be ex-officio Visitor of the houses established under the charter.
2. The Managers shall be communicants in the Protestant Episcopal Church.
3. The Chaplains shall be Ministers of the Protestant Episcopal Church in the diocese of New York.
4. The Janitors and Matrons shall be communicants in the Protestant Episcopal Church.

Guided by these four fundamental principles, the Society resolve to found a Church institution, with suitable provision for the spiritual and temporal wants of her destitute widows and orphans, her aged poor, her needy sick, and every class of her suffering children, so that they might be cared for, in the manner which the Church directs, and be blessed with those forms and modes of consolation, in which the hearts of all naturally rejoice, who have from infancy so learned CHRIST. It was the firm resolve of all who were zealously engaged in this good work, to provide especially for those of our own House, and having one LORD, one faith, one baptism, to cherish this holy fellowship, by loving the brotherhood, and proving the sincerity of their love to the sick and needy of every class, by giving them such things as are needful to the body, and by providing for them the balm of heavenly consolation. It was resolved, that we would, by GOD's grace, and with devoted adherence to our distinctive principles as churchmen, beware of a beguiling dalliance with that meretricious spirit, so bewitchingly alluring, which speaks of love unfeigned; but which has often betrayed the institutions of the Church, and caused them to be shorn of all their native strength. We resolved to unite as churchmen in fostering an institution that should be pervaded by the spirit of the Church; speak the Church's language, instead of speaking half in the speech of Ashdod: an institution, ordered and conducted according to the Church's maxims as contained in Holy Scripture, and the Church's offices as contained in the Book of Common Prayer.

The reading of the report was followed by addresses from the Rev. Drs. MUHLENBERG and VINTON, and the Right Rev. Dr. WAINWRIGHT. Then came the offertory, which reacaed the good round sum of one hundred sixty-seven dollars sixteen cents. We cannot forbear to quote the following passage from the noble speech of Dr. VINTON, as reported in the *Church Journal*. After touching several pertinent points in the history and present condition of the American Church, he continues thus:

In all this we have been *conservative*. This has been *the* characteristic of the Church: its shame, in the estimation of some; its glory in that of others. The great South Carolinian Senator, in his last speech in Congress, bore witness that the Episcopal Church was the only Protestant body of Christians who had not been split by the political questions which had agitated the country; and her influence has been of no small moment in producing a healthy public opinion upon moral and political questions. But that era of mere conservatism is past. Simultaneously, in various dioceses and cities, hearts have been moved to carry forward the Church in her collective and organized character, to good works of charity in behalf of the bodies as well as the souls of men. We doubt not this movement is from the Spirit of GOD. The Church Charity Foundation owns this parentage. It is a fellowship of churchmen for good works, doing good to *all* men as we have opportunity, and specially to those who are of the household of the faith. The call to this work is loud and earnest. The poor, our brethren, baptized in the same baptism, demand our sympathy. And others, brethren in humanity, though not in Church fellowship, invoke us. He then drew a lively picture of the abode of a laboring man, returning from his work, surrounded by his numerous family, in a narrow chamber, which is miscalled the house of the poor: his wife sick, in bed, the children sleeping crosswise on the same bed, and sick children on the floor. On this he based an appeal for a Children's Hospital, and for an Orphan House, on the basis of the Church Charity Foundation. These were the most pressing wants at this time. He also presented to the meeting another charity as immediately urgent—a Home for Sailors and Boatmen of the port, living on this side of the river. He then congratulated the Bishop that he had commenced his Episcopate in this auspicious era of the Church's benevolent action; and trusted in his countenance, support and blessing upon every effort in the "beauty of Holiness" as manifested in works of charity. He then appealed to the congregation, on the ground that he that watereth shall himself be watered; and drew an illustration from nature, in the sun's attraction of the moisture of the earth, collecting it in clouds to return it to the place whence it came, in refreshing dews and fertilizing showers.

We must close our notice of this most interesting Society by presenting the schedule of the Government for the year 1853:

President: The Rev. FRANCIS VINTON, D.D.

Vice Presidents: The Rev. EVAN M. JOHNSON, the Rev. WILLIAM H. LEWIS, D.D., the Rev. SAMUEL M. HASKINS.

Treasurer: WILLIAM B. DOUGLASS.

Secretary: RICHARD WOOD.

STANDING COMMITTEES:

Home for the Aged: The Rev. WILLIAM H. LEWIS, D.D., the Rev. E. H. CANFIELD, the Rev. J. W. DILLER, the Hon. NATHAN B. MORSE, and Mr. ALFRED G. STEVENS.

Orphan House: The Rev. EVAN M. JOHNSON, the Rev. ISAAC P. LABAGH, and Mr. CHARLES ELY.

Hospital of the Sick: The Rev. SAMUEL M. HASKINS, the Rev. ROBERT J. WALKER, and Mr. JAMES THOMSON.

Seamen's Home and Bethel: The Rev. JOHN F. SCHROEDER, D.D., the Rev. CHARLES SEYMOUR, and Mr. THOMAS MESSENGER.

Training House for Nurses and Servants: The Rev. JOHN W. SHACKELFORD, the Rev. WILLIAM T. WEBBE, and Mr. RICHARD WOOD.

Charitable Uses Generally: The Rev. THOMAS T. GUION, the Rev. T. STAFFORD DROWNE, and Mr. DAVID M. SHERS.

The Managers are, *all* the Clergy of Kings county, together with twenty-five laymen. The corporate members are the constituency, and are chosen from the communicants in the several parishes in the county. A committee of 40 ladies, styled 'Associates', chosen from the corporate members, have the domestic management of the Houses on the Foundation.

A NEW PARISH IN BROOKLYN.—During the past six months an effort has been made by the Rev. ALVAH GUION to gather a congregation in Gowanus, the eighth ward of Brooklyn, near Greenwood Cemetery. A Sunday School has been established, and a congregation has been collected sufficiently large to encourge an organization. The required notice having been given, a meeting was recently held, at which time a parish was organized, to be known by the name of St. George's church, South Brooklyn. The ability of this congregation is small, and there is a prospect of a gradual though not a rapid growth.

PAROCHIAL SCHOOL.—One of the most graifying facts which it has fallen in our way to record, is the movement lately set on foot to establish a Parochial School in connection with the noble Parish of the Annunciation, to be under the care of Mr. WILLIAM B. STOUGHTON. Several leading laymen of the Parish having addressed a letter on the subject to their Rector, the Rev. Dr. SEABURY, the latter has answered them in that strong, clear, straightforward, hearty manner, so highly characteristic of all that he writes. The following is a part of his answer; and it leaves nothing more to be said:

I have known Mr. STOUGHTON ever since he began the business of a teacher, which he has followed unremittingly for the last twenty years. For a large part of the time I have been in habits of constant intercourse with him, both as a teacher and parishioner. I have often visited his school and examined his scholars, and have attentively observed his discipline and mode of instruction. I have had my own son under his charge, and have been and am on intimate terms with several of his patrons. I have thus had the best opportunities to form an opinion of Mr. STOUGHTON's merits as a teacher; and the result is, that for devotion to the duties of his profession, for order and fidelity in the discharge of them, for judgment and good sense in the classification of his pupils, the direction of their studies, the distribution of their time, and all that pertains to the economy of the schoolroom, and as the natural consequence of the whole, for all practicable success in achieving the ends of education, I regard Mr. STOUGHTON as worthy to be placed in the first rank of teachers.

I might, however, distrust my own opinion, and should certainly hesitate to express it so strongly if I did not find ample corroboration of it in your letter. For you, gentlemen, have had your sons with Mr. STOUGHTON for a number of years. Two of you having removed your families, the one to Jersey City, the other to Brooklyn, have still continued (one of you for more than ten years in succession) to keep your children under Mr. STOUGHTON's care. A third has now a son in his fifteenth year, who has had no other master in learning than the one to whom he still continues to do honor by his proficiency. These facts are the best testimonial that a teacher can receive. In commending Mr. STOUGHTON, therefore, you speak from your own positive and definite knowledge; and my private intercourse with you as well as my knowledge of your character assure me that you utter your sincere and profound convictions.

SOLDIERS' MONUMENT.—We learn that the Vestry of Trinity church, at the suggestion of several of our most influential and prominent citizens, among whom are the present Mayor, several members of the Common Council and others, have determined upon erecting in the yard of Trinity church a monument to the memory of the officers and soldiers of the Revolutionary war who died in British captivity in this city, and many of whom were buried in the north part of the burying-ground. We are informed that WILLS and DUDLEY, the accomplished architects, have prepared a beautiful design for the contemplated work, and that an appropriation of seven thousand dollars has already been made and a committee appointed to proceed with the immediate erection of the proposed monument.

This is worthy of the suggestors and the executors of this noble work. Trinity church yard is already well marked by monuments of patriotic devotion to the memory of the illustrious deceased of our country. The elegant marble monument to ALEXANDER HAMILTON, in the western yard, and the superb freestone cenotaph to LAWRENCE, by the south porch, are objects of deep interest to all who love to perpetuate the virtues and deeds of the patriots of the Republic. This now proposed, and so liberally to be perfected, will greatly deepen and intensify that interest.—*New York Express.*

Vermont.—The Rt. Rev. the Bishop and the Clergy of Vermont are earnestly stirring themselves on the subject of missions. Although Bishop HOPKINS was not wanting in urging this important subject on the notice of the convention in former years, it owes its present impulse to the convocation of the clergy, which was established about two years ago, with the approbation of the Bishop and the convention. The convocation have met in various parts of the Diocese, and addresses of a highly useful character have been delivered from time to time. The present *Pastoral Letter*, prepared at the request of convocation, takes for its basis or starting point an able report, prepared by five clergymen, in which a plan of missionary operations is carefully sketched. The funds are to be raised in this way: In every parish the Rector shall draw up a subscription list, on which all the members, including not only adults, but the youth and children also shall be invited to enter their names as contributors on the following terms: the amount pledged by each to be so much per week, which weekly subscriptions are to be collected once a month.

In answering objections to this plan, Bishop HOPKINS first replies to that arising out of the fact that the Diocese has a fixed income from certain lands belonging, before the revolution, to the Society for the Propagation of the Gospel, but now transferred to the Diocese. It appears that the Diocese of Vermont derives an annual income of a little more than *three thousand dollars* from this source. Of this, eight hundred dollars are set apart for the salary of the Bishop, and the remaining two thousand two hundred dollars are divided among the several parishes, according to their necessities, making on an average a fraction more than sixty-eight dollars a year to each. The view which the Bishop takes of this income is this. It relieves the Diocese from the support of its Bishop, and helps the parishes in some degree to support their Rectors. Therefore, they are more able, and ought to be more willing to contribute to the cause of missions within their borders. This seems to us a most reasonable view, and we trust it will appear so to the churchmen of Vermont.

On the subject of raising funds, the Bishop takes the same ground with the committee—that of laying by on the first day of the week according as God hath prospered each one. We shall look with great interest to the issue of this experiment in Vermont. It is a field where it has long seemed to us that a great work remained to be done. We therefore bid those engaged in it GOD-speed. We shall look with special interest to see how their primitive plan works among the Green Mountains.—*Calendar.*

Connecticut.—The Right Rev. the Assistant Bishop of the Diocese held the Lenten Ordination in Trinity church, Southport, on Sunday, February 20th; at which time Mr. JONATHAN GODFREY, M. A., of Trinity College, was admitted to the Diaconate, on presentation by the Rev. Mr. CORNWALL, rector of the parish.

Western New York.—On Sunday, February 27th, the Right Rev. Bishop DE LANCEY visited St. John's church, Clyde, Wayne county, preached twice, administered the Holy Communion, and confirmed *seven* persons.

Pennsylvania.—The Parish of Trinity church, Pottsville, having erected a new house of worship, the same was consecrated to the service of GOD, by the Rt. Rev. the Bishop of the Diocese, on the morning of Sunday, Feb. 13. Before the act of consecration, a statement from the Wardens and Vestry was read by the Rector, to the effect that the new edifice was unincumbered with debt. The width of the church is said to be 60 feet; the length, exclusive of the tower and chancel, 100. Perhaps the most note-worthy feature of the thing is, that of 160 pews there are seats for 250 persons set apart as *free*; a point wherein, we think, the parish cannot be too often imitated.

Illinois.—This Diocese has of late been yielding remarkable signs of prosperity. On Sunday, Feb. 13, the Rt. Rev. Bishop WHITEHOUSE consecrated the church of the Atonement, at Chicago, and instituted the Rev. DUDLEY CHASE rector thereof; Monday the 14th, he laid the corner-stone of Emmanuel church, Rockford; Wednesday the 16th, consecrated Zion church, Freeport; Sunday the 20th, at Chicago, in the morning, at Trinity church, he ordained Mr. J. W. PIERSON to the Diaconate; in the afternoon, at the church of the Atonement he confirmed *eight* persons, and in the evening, at Trinity, *four*.

A correspondent of the Chicago *Daily Tribune*, who signs himself "A Churchman," speaks in strong but evidently well-considered terms, both of the character and abilities of their Bishop, and of the sentiments that are growing up respecting him. He also informs us of a very interesting and important movement now in progress among the churchmen of that city. The following paragraphs will suffice to tell our readers what and how it is:

Soon after Bishop WHITEHOUSE entered upon his ministrations in the Diocese, a strong interest was awakened, and the desire to secure the benefit of his ministerial labors, and of his permanent residence in Chicago, became very decided among those who became acquainted with him and listened to his preaching. The project of establishing a new church, to be under the charge of Bishop WHITEHOUSE, and of tendering him a lot for his own residence, was started by a few individuals, and has met with so cordial and generous a support as to render its entire success almost a matter of certainty.

The plans of Bishop WHITEHOUSE are not, we believe, limited simply to the establishment of a church. They are comprehensive and important, embracing various objects of an educational, eleemosynary and missionary character, of which the church shall be the centre. Our present limits will allow only an allusion to them, but as presented by him, they commend themselves to the warm approval of every churchman, and evince a practical and clear understanding of the present necessities of the Diocese, as well as a far-reaching and enlarged conception of the future destiny of this city and state, and of the great interests which the Church has here at stake.

California.—At a meeting of the Standing Committee in San Francisco, on the 20th of January, 1843, JAMES W. CAPEN, heretofore a minister of the Baptist communion, having applied for Holy Orders on the 11th of October, 1852, and laid over the papers required by canon, was admitted as a candidate for Holy Orders in this Diocese.

THE CHURCH ABROAD.

England.—The Rt. Rev. JOHN KAYE, D. D., Lord Bishop of Lincoln, died on Saturday, Feb. 19, at the age of 70. He was the son of ABRAHAM KAYE, Esq., was formerly Master of Christ's College, Cambridge, was consecrated Bishop of Bristol in 1820, and translated to Lincoln in 1827. He was the patron of 50 livings.

Except this, there is little of Church news from England, save what relates to the proceedings of the Canterbury Convocation. This, however, is of a character so important in itself, and so interesting from the circumstances, that we shall endeavor to give a pretty full report of it.

The two Houses of the Convocation were in session two days, having met in the Jerusalem Chamber on the morning of Wednesday, Feb. 16th, to which time they stood prorogued from the 17th of Nov. last. Prayers having been read, the Upper House withdrew to the Bounty Office, leaving the Lower to transact business where they were. The Bishops present were LONDON, WINCHESTER, ROCHESTER, EXETER, SALISBURY, WORCESTER, PETERBOROUGH, CHICHESTER, OXFORD and LLANDAFF; the Archbishop of CANTERBURY presiding in person, and his Vicar-General, his Registrar, and Apparitor-General being in attendance. The first subject was the Report presented by LONDON from the Committee on the Clergy Discipline Bill; which, after reading, was ordered to lie on the table, to be communicated to the Lower House, and to be printed for the use of members. Of this Report, which was unanimously approved by the Committee, we can give but a slight abstract. Its main points are:

That the laws touching clerical discipline are unsatisfactory, and need amendment; the late legislation not having removed the great expenses and delays, which often amount to a denial of justice; and the preliminary inquiry under the last Act savoring too much of an actual trial, without its safeguards or conclusion. That the Court of Arches should be empowered to take evidence *viva voce*, and to hear and examine witnesses. That provision should be made for the Bishop to hear certain causes in private, if he think fit and the accused party consent, and to pronounce sentence thereon; also, for the trial of Clergymen before the Bishop or his commissary, assisted by a coun-

cil of not less than four members, who shall decide all questions of fact, and shall be taken by lot or otherwise, as shall seem best, either from the Canons, the Rural Deans, or a panel of Clergymen elected in every Archdeaconry for this purpose. That the greatest difficulty is in regard to the course of final appeals; it being of the highest moment, while maintaining the rightful supremacy of the Crown as the ultimate source of justice and redress, to combine therewith security that ecclesiastical questions shall be decided by persons duly qualified by office and acquaintance with the course of ecclesiastical law; and that the difficulties besetting this point have been much increased by late legislation, which has transferred the hearing of such causes from the Queen in Chancery to the Queen in Council. That it is expedient to consider, whether it be not best to restore this jurisdiction to the Queen in Chancery, and enable Her Majesty, in case of appeals presented from the Court of the province in matters ecclesiastical, to remit the cause for re-hearing in the Court of the Archbishop; provision being made that with the Judge of that Court there should sit, under the authority of the Great Seal, other ecclesiastical and common-law Judges to hear and decide finally in the cause. Finally, that these conclusions would form fitting heads for an address to the Queen, should one now be resolved upon; but that no such address should be adopted without a full examination of the whole subject: and that, therefore, the Report should lie on the table for future consideration.

The next subject was touching the right of Colonial Bishops to sit in the Convocation. There being five of these Bishops then in England, namely, SYDNEY, CAPE TOWN, QUEBEC, ANTIGUA, and NEW FOUNDLAND—four of them had addressed memorials to the Archbishop, praying for a committee on the subject, and for a decision by the House as to their position. The general question was put upon trial in the particular case of CAPE TOWN, who, the Dean of the Province not having summoned him to the Convocation, had petitioned the Archbishop last November to have the proper citation issued forthwith, or else to allow him, without such citation, to take his place as a suffragan of the Archbishop. The memorials having been read, CANTERBURY then stated that upon the petition of CAPE TOWN he had taken the legal opinion of his Vicar-General. Dr. Twiss, the Vicar-General, thereupon read his opinion, which was to the effect, that the Archbishop could not lawfully accede to the petition, and had no authority to cause the Bishop to be cited, inasmuch as the Diocese of Cape Town was not within the Province of Canterbury. After a lengthy debate, wherein was expressed much variety of opinion, it was formally ruled against both branches of the petition, on the ground that the House had no right of jurisdiction in the case, and that the proper way would be to seek redress in a Court of Law.

The Queen having fixed upon one o'clock as the hour for receiving the Address of Convocation, a deputation of both Houses at that time repaired to the Palace. The Address was read by the Archbishop. Of this paper, the following are the most material passages:

The subject on which your Majesty will expect us to feel the deepest interest, is the state of religion in this land. And here there is much to encourage, whilst there is also much to lament, and much that we hope gradually to amend. Great exertions have been made during the last thirty years with the desire of providing the means of spiritual instruction of a population increasing beyond all former experience. Much has been done by the awakened liberality of individuals, assisted by recent legislative measures, towards enabling the Church to fulfil the ends of her divine mission. Much, however, still remains to be done; and we assure your Majesty that our heartiest endeavors shall be used to relieve, wherever they exist, the spiritual wants of the population. We feel a confident persuasion that these our endeavors will be seconded by the pious and ready co-operation of our lay brethren in the Church. In connection with this subject we cannot but observe, that, although the population of England and Wales has been doubled in the last half-century, the number of English and Welsh bishops remains nearly the same as it was three centuries ago—a state of things to which we beg respectfully to invite your Majesty's consideration.

We trust, however, that, if the Church has been unable to accomplish all that might be desired, it has yet given no slight proof of activity and power. Fewer churches were built during the whole of the last century than are now consecrated to the service of GOD in every successive year. Inadequate as are still the means of providing Christian education for the increasing numbers who require it, we thankfully acknowledge that great efforts have been made for its extension and improvement.

In thus referring to the subjects which appear to us especially to concern the well-being of the Church, we cannot omit to speak of those deliberative functions of this Convocation, which many members of our Church desire to see again called into active exercise.

We do not, indeed, deem it advisable, at the present moment, to petition your Majesty for your royal license to transact such business as we may not enter upon without it, but we think it our duty respectfully to express our conviction, both that its legislative assemblies are an essential and most important part of the constitution of the Reformed Church, and that the circumstances of the present day make it alike more imperative to preserve, and, as far as possible, to improve them; and more particularly, as the resumption of their active functions, in such manner as your Majesty by your license may permit, may, at no distant date, be productive of much advantage. We know, indeed, that apprehensions have been entertained that in such a case Convocation might address itself to the discussion of controverted questions of doctrine, and a spirit of strife and bitterness be thereby engendered, fatal to Christian charity and dangerous alike to existing institutions and to our visible unity; and we therefore feel it to be our duty humbly to pray your Majesty to receive this our most solemn declaration of our hearty acceptance of the doctrinal formularies and liturgical offices of the Reformed Church, and our assurance that we regard them as inestimable blessings, and are resolved, by the help of GOD, to transmit them unimpaired to posterity.

On their return from the Palace, the Archbishop read the QUEEN'S reply to the Address; which reply runs as follows:

I receive with cordial satisfaction the assurances of your loyal and affectionate attachment to my throne and person. It is my earnest desire to promote the welfare and happiness of all classes of my subjects, by continuing to them peace abroad and by assisting to extend at home the holy influences of religion, which is the only sure foundation on which national prosperity can permanently rest. I thank you for the sympathy which you have expressed in my sorrow for the recent loss of the most distinguished of my subjects; and I appreciate the value which you attach to that high sense of duty by which he was invariably inspired. I rely with confidence on the assurances of your desire to preserve harmony in the Church, and to increase its efficiency, by maintaining its doctrines, and my supremacy unimpaired; and I pray that the blessing of GOD may attend your endeavors to extend throughout all classes of my people the inestimable benefit of pure and deeply-felt religion.

This matter being disposed of, the Upper House then took up the question about the claim of licensed Curates to vote in the election of Proctors, that is, representatives to Convocation; none, it seems, but what are called *beneficed* clergy being now allowed to vote in such elections. Petitions on this subject having been presented by CHICHESTER and EXETER, the latter Prelate moved for the appointment of a committee, whose duty it should be to inquire into precedents and other matter touching the claim in question, and report to the House. This motion was strongly opposed, but at last prevailed by a vote of six to five; the six being LONDON, EXETER, SALISBURY, CHICHESTER, OXFORD, and LLANDAFF; the five, CANTERBURY, WINCHESTER, ROCHESTER, WORCESTER, and PETERBOROUGH. In this vote, five proxies, two of which were held by WINCHESTER, and three by OXFORD, were not used. The motion being carried, the Archbishop said that though there could be no such committee without his consent, this was not a case in which he thought it would be right to refuse his sanction. Whereupon, the six Prelates who voted for the motion were put upon the committee. This is in some respects the most important act of the session, as it involves the right of the Houses to carry on their work by committees during prorogation.

After the agitation and adjustment of several other matters, a petition was presented by EXETER from the Deanery of Powder in Cornwall, praying the House to adopt means to secure the meeting of the two Houses for the actual transaction of business; and that measures might be taken to adapt Convocation to the circumstances. The petition having been sent to the table, a question was then raised by OXFORD as to the right of the Suffragans to a voice in the matter of prorogation. This he considered a question merely of precedent and dry law; and his chief concern was not as to the time of prorogation, but as to the Archbishop's power of proroguing without the consent of the House; and he desired to avoid the necessity of entering a protest against the exercise of the prerogative claimed to that effect, as a means of saving what he thought to be a right of the Suffragans. The Archbishop declining to admit any thing that might be construed into a surrender of the prerogative in dispute, OXFORD thereupon handed in a protest signed by himself, EXETER, SALISBURY, and CHICHESTER, and running thus:

We, the undersigned, pray your Grace to cause your Registrar to enter on the records of the Convocation our humble protest and declaration that, while we willingly assent to your Grace's prorogation of this session of Convocation, we do not assent to any claim on behalf of the Archbishop to resolve on proroguing this synod *sine consensu fratrum*.

Which protest having been read by the Archbishop, his Lordship had the Prolocutor summoned from the Lower House, and then directed his Registrar to read the schedule proroguing the two Houses to Monday, Aug. 18th, at the Jerusalem Chamber. Whereupon the session was closed with prayer, the Archbishop pronouncing the Benediction.

In the Lower House the first business had reference to the Report, already noticed as having been sent from the Upper House. This, having been read by the Prolocutor, was then on motion ordered to lie on the table. The Prolocutor then made a statement, touching the right of committees of the Lower House to sit during recess without the sanction of the Archbishop; which sanction had been asked for the Committee on *Gravamina et Reformanda*, appointed last November. The main points of his statement are as follows: That a misapprehension seemed to exist, that, as committees of the two Houses of Parliament could not sit during recess, the same law held in regard to Convocation: whereas, in truth, there was a fundamental difference between them, in that a session of Parliament lasted from its first assembling till it was prorogued by the Queen, while each meeting of Convocation was a distinct session, as appeared by its practice from the earliest times. That it had also been always the practice of Convocation to appoint committees to report upon the questions referred to them, and their reports, when adopted, become *articuli cleri* afterwards submitted to the Upper House. That the simple fact of such committees being appointed inferred that they sat between successive prorogations, as Convocation was never adjourned, but always prorogued, and all its meetings, from the first assembling to the final dissolution, were so many sessions, whether separated by an hour, a day, a week, a month, or a longer time. In other words, it was never in session, but while the members were actually together. That all the meetings, therefore, of its committees were held while it was not in session, or during the recess. In proof of this he adduced sundry precedents and authorities.

The Dean of Bristol admitted the statement to be right, but thought it would apply only when they had business put before them by the Crown, as no other business was recognized. Dr. SPRY thought the Lower House had a right to present *Gravamina* to the Upper, and to appoint a committee to prepare and consider these: which committee might meet during recess to draw up their report. The Prolocutor admitted this.

At this stage of the proceedings the Houses were prorogued, for the purpose of waiting on the Queen with their Address. Which being done as before related, the Lower House returned to a second session, when the Archdeacon of Bristol brought forward the grievance resulting from the Marriage Act of 1837, whereby Clergymen were compelled to marry, with the service of the Church, any parties coming to them with a certificate from the Registrar, adding that he knew a case where an unbeliever, being asked why he came to the Church in such a case, answered, "a mere whim." After some discussion, the subject was referred to the Committee on *Gravamina*. This caused a return to the position of that Committee. Dr. WORDSWORTH thought there might be a difficulty in their proceeding to business, as the sanction of the Archbishop had been asked to their appointment. That this was a false step which ought to be retraced. He would therefore move to withdraw that application; in which case the Committee could, in the ancient and regular manner enter upon the business referred to them. Hereupon there arose a discussion of some length, in the course of which the Prolocutor said it was true that proceedings had taken place, which in some respects compromised the rights of the House. That though, in their application, the House had made a mistake, yet, the formal sanction of the Archbishop having been asked, it would not be expedient to urge the meeting of that particular Committee without that sanction. That, to repair the mischief they had done, they might abandon that Committee and appoint another, which could meet without applying to the Archbishop. After some further discussion the proceedings were arrested by a message from the Upper House, requiring the attendance of the Prolocutor, who, presently returning, stated that he had orders from the Archbishop immediately to prorogue the House to the 18th of August.

We have time to add but the following from the *Evening Journal*, by way of commentary on the proceedings of Convocation:

The Bishop of CAPE TOWN petitions, not the Archbishop of CANTERBURY, but "the prelates and clergy of the Convocation to be summoned," &c. The Archbishop, *with the assent of the Bishops*, refers the petition to the Vicar-General, Dr. TRAVERS TWISS, who reports to *the Archbishop solely* his opinion against the Bishop CAPE TOWN'S claim—whereupon the Archbishop decides accordingly. This proceeding we think as ill-considered as it is harsh. The Archbishop was not petitioned, nor was he asked to decide. Neither did the Upper House commission their President to settle the appeal for them. Convocation was petitioned—Convocation remitted the petition—the Vicar-General's Report, therefore, ought to have been made to Convocation—or at least the Archbishop ought to have communicated that document, if addressed solely to him, to his brethren, and to have asked their decision on it. The constitutional grievance is akin to the case of the Speaker disposing of a petition made to the House of Commons. The present Archbishop of CANTERBURY has made many false steps; but his yesterday's proceedings, both in this matter and in his decision on the *consensus fratrum*, are beyond even his Grace's wonted activity in committing himself.

As regards the claim of the colonial Bishops, without expressing any opinion on the matter itself, we rejoice, at all events, that it has been urged. Laying aside, for the present, Dr. TWISS'S Report—which, summarily speaking, only seems to show that Cape Town was not a see when the sittings of Convocation were regulary held—it is plain that the demand of the colonial prelates to sit in Convocation is founded only upon their estimate of that body as a Provincial Council. If the colonial sees are subordinate to Canterbury only in such a sense that their prelates may not assist with the comprovincials in the spiritual concerns of the province, of course their suffraganship and obedience to the metropolitical see amount to nothing. If they are to have no voice in the synodical action of the province, they must organize and carry out the most independent exercise of spiritual authority for themselves. No step could be devised more certain to accelerate the entire independence of the colonial churches—or, indeed, to force them into the position of foreign churches—than to refuse to admit their Bishops to the Convocation of Canterbury. Unfortunately, the Archbishop has undertaken, on his own authority, to reject, on the loftiest principles of Ultramontane and personal infallibility, the claim of the colonial prelates—a claim, be it remembered, which was never legally referred to him—and also to settle the question of the *consensus fratrum* by blandly, yet blindly, ignoring the existence of any Bishop but himself. His Grace has, we repeat, in his own person, sanctioned the very worst and most extreme error of the Papacy—the dogma of a personal and irresponsible supremacy. It is for the Church of England to say whether she will accept the revival, in its most odious form, of the most intolerable abuse of the Papal system.

HOME ITEMS.

Of course the leading topic of the week at home is the inauguration of President PIERCE, which took place on the 4th, with appropriate ceremonies. At 12 o'clock the procession moved, Messrs. FILLMORE and PIERCE riding in the same carriage, the Diplomatic Corps being all present in full dress, and making a fine appearance. On reaching the Capitol, the procession filed into the Senate Chamber, where the President and President-elect took seats in front of the Secretary's table, the Diplomatic Corps remaining outside the Bar, and the Judges of the Supreme Court sitting in front of the eastern lobby. After the administering of the oath by Chief Justice TANEY, the President read his Inaugural Address. This paper is too long for our space, and no abstract can do it justice. The *Daily Times* speaks strongly in approval of it; and that paper will hardly be suspected either of inability to know what is good, or of any motive in this case to exaggerate. The following sentences are all we can stay to quote:

Its tone is manly, its style fresh, and its spirit eminently earnest and sincere. President PIERCE is evidently very deeply impressed by the magnitude of the trust committed to his hands. The language he uses is not that of a hackneyed politician, eager to wield the power which his ambition has succeeded in grasping. He feels sensibly the responsibilities he has incurred, and the dangers and difficulties by which his path will be surrounded. The touching sentiment of the opening sentence evidently rests at the bottom of his heart, and gives character and tone to his comments upon public affairs.

And while the spirit of the Address is such as to win for him the sincere regard, not unmingled with a friendly sympathy, of all his countrymen, the political purposes which he proclaims will meet with an equally hearty, and a scarcely less general concurrence.

The sentiments set forth are eminently just and patriotic. We doubt not they will meet the cordial approval of the great mass of the American people: and that the President will have the support of patriotic citizens, without distinction of party, in any wise, judicious, and fearless endeavor to carry them into full and complete effect.

A Washington correspondent of the same paper gives the following interesting items:

I learn from a source entitled to full credit that an International Copyright Treaty has been negotiated between England and America, by Mr. EVERETT and Mr. CRAMPTON, and that it was sent into the Senate some days since. It will be acted upon at the Extra Session of the Senate—in secret Executive Session, of course. I can learn nothing of its provisions, except that it does *not* require an English author to have his book *reprinted* in the United States, in order to secure the Copyright of it. The Treaty is said to be substantially like that recently concluded between England and France.

The Government has ordered a Caloric Engine of 60 horse-power for the Navy Yard at Washington. The amendment appropriating half a million to build a caloric frigate failed, because there was no time to investigate the subject. There is a very general confidence felt in the success of the new invention, and the best feeling entertained towards Capt. ERICSSON himself.

The President's selection for his Cabinet was not announced till Monday the 7th, the old Cabinet having been requested to hold on, till the appointment of their successors could be completed. The Cabinet, as since nominated and confirmed, stands as follows:

Secretary of State. . . . WM. L. MARCY of New York.
" " of the Treasury, JAMES GUTHRIE of Kentucky.
" " of War, . . JEFFERSON DAVIS of Mississippi.
" " of the Navy, JAS. C. DOBBIN of North Carolina.
" " of the Interior, ROBT. MCCLELLAND of Michigan.
Postmaster-General, JAMES CAMPBELL of Pennsylvania.
Attorney-General, . . . CALEB CUSHING, of Massachusetts.

On the whole, the composition of the Cabinet strikes us as somewhat peculiar, and looks, in our poor judgment, rather too much like permitting the "old fogies" to rest, and calling in "Young America" to do the work. However, the President has in other things shown so much of good sense and right feeling, that we trust he will not be faulted by time in this most important of his acts.

The new Senate, also, has been duly installed, and is now busied in the work of the extra session, and in doing up the executive business. Who are to represent the nation abroad, hath not yet fully appeared: doubtless the number of the willing will be found to equal that of the fitting. Mr. CLAYTON'S conduct as Secretary of State under General TAYLOR, having been much oppugned during the late session of Congress, he is there now himself, to take care of his own cause. If we be not greatly mistaken in the man, his oppugners will find the case somewhat altered, now that he has the right of presence and speech amongst them. On the 7th he moved resolutions calling for numerous papers touching the questions wherein he had been assailed; saying that he should call them up at the first opportunity, which he hoped would be at an early period. On the 9th he made his speech, which, it is said, was generally admitted to be a perfect vindication, exposing the geographical blunders of his assailants, and rendering his own action as clear as noon-day. He speaks with as much fervor, ease, and freshness as he did ten years ago.

FOREIGN.

By the arrival of the steamships *Cambria* and *Baltic*, the former on the 5th inst., the latter on the 6th, we have received London dates up to February 21st. Among the passengers of the *Baltic* was Father GAVAZZIE, a seceder from the Romish Church.

England.—The London papers are filled in great part with the doings of Convocation and Parliament. An abstract of the former will be found under the proper heading. The proceedings of Parliament afford several items of great general interest. On Tuesday the 15th ult., the subject of the clergy reserves was brought forward in both Houses. In the Commons Mr. F. PEEL moved for leave to bring in a bill, referring the matter to the disposal of the Colonial legislature. He reviewed the history of those reserves, showing that they originated in 1791, by an Act providing that when the Crown disposed of its waste lands, one-seventh of the value should be reserved for the Protestant clergy. That in 1840 an Act was passed barring any further reservations. That of the great quantity of land reserved during those fifty years, a large part had been sold, and the reserves now consisted partly in lands, and partly in investments arising from the sale of lands. That the revenue thence growing was paid to ministers of different denominations, the Churches of England and Scotland having much the larger proportion. That owing to greatly altered circumstances since 1840, he proposed to vest in the legislature of Canada the power of altering the present arrangements. That the subject pertained solely to the local legislature, and on that ground the Government brought forward the present measure. Sir JOHN PAKINGTON said he had heard the speech of the honorable gentleman with regret, but without surprise. That he desired to reserve his final judgment till the bill was introduced, but feared it would be simply a measure to commit a gross breach of national faith, and to deprive their Protestant fellow-subjects in Canada of endowments guaranteed as solemnly as could be done by Parliament. Sir R. H. INGLIS also was strongly against the very principle of the bill. Lord JOHN RUSSELL supported it, alleging that it would carry out the principle of local self-government.

In the Lords the same subject was introduced by the Bishop of EXETER, who, referring to what was doing in the other House, expressed his surprise that the matter had not been first brought before their lordships. He thought that in a case so deeply touching the interests of religion, the Bishops should have as early a chance as possible of giving their judgments on the measure, and that the bill contained nothing to prevent their discussing it first. He then explained the origin of the clergy reserves, showing that by the act of 1791 they had been set apart for "all time to come." He thought, therefore, that the national faith was pledged on the question; and that the present bill had for its object to confiscate the endowments of the Canadian clergy. That the accession of the Duke of NEWCASTLE to office and his high place in the Administration, were strong grounds of confidence that the interests of religion would not be compromised. He trusted, therefore, that the noble Duke would pause ere he recommended them to hand over the clergy reserves to the tender mercies of the Canadian legislature, which had already shown its disposition by secularizing a college which had been founded for the purposes of religion, by confiscating all its endowments, and requiring that nothing like religion should be taught, or like worship be offered within its walls. If the proposal relating to the clergy reserves were not sacrilegious, he did not know in what sacrilege consisted. And in truth sacrilege was branded deeply upon it; and he (the Bishop of EXETER) would ask their lordships if they were prepared to make themselves parties to such an act. The Duke of NEWCASTLE said he wished to pay every respect to the opinions of the Bench of Bishops upon measures of this kind; but he thought it important that the measure should first be fully discussed in the other House. That if the right were conceded of dealing with these reserves, there was no probability of their being used for other than legitimate purposes. That the measure grew from the great principle of self-government, which could not be withheld from the Canadians without great detriment to the country. That it only proposed to take the power of legislating in regard to the clergy reserves from one body, and give it to another. That the whole question involved was whether this should be a Colonial or an Imperial affair. The Earl of DESART thanked the Bishop for introducing the matter, because it exposed what he believed to be a great blow to Protestantism in the Colonies. The discussion ended by ordering copies of correspondence between the Colonial office and the legislature and Governor-General of Canada, for which EXETER had at first moved.

In the Commons, on Thursday the 17th, Mr. KINNAIRD moved for an order to make a strong representation to the Grand Duke of Tuscany in behalf of the persecuted MADIAI. He dwelt at great length upon the feeling excited, not only in England, but in America, and throughout Europe, touching the imprisonment of those people for merely reading the word of GOD. That the American President had not only remonstrated with the Tuscan Government, but had offered a vessel to convey the MADIAI to the United States, and to make provision for them. He also declared his belief that this case was a proof of the determination of the Roman Catholic hierarchy to put down Protestantism by force wherever the civil power could be brought in aid. Lord D. STUART seconded the motion, contending that the British Government should insist upon the expulsion of the Austrian troops from Tuscany. Mr. LUCAS contended that the MADIAI were not found guilty of reading the Scripture, but of proselytism—in other words of acting under the guidance of a foreign agency, meeting in convention, &c., all of which was forbidden by the Tuscan Government. He then commented on the fact that the English Government was always called upon to interfere when Protestants were oppressed, but there never was any clamor of the kind when the Catholics were oppressed; and, as a proof of this, he instanced the case of the nuns of Minsk, who were so awfully outraged by Russia; the expulsion of the Jesuits from Switzerland, in which Lord PALMERSTON had taken an active part, and the treatment of the French Roman Catholic Missionaries at Tahiti, by the British Consul. Lord JOHN RUSSELL was totally at a loss to know whether the honorable gentleman approved or not of persecution for religious opinions. He wished as little as possible to introduce any question of religious distinction into the discussion; but he could not avoid altogether the question of Protestant or Roman Catholic; and must state at once that if Protestant States, Protestant laws, and Protestant Judges condemned persons because they had become Catholics, or taught others to become Catholics, they did that which he considered to be a moral wrong. With respect to the proceeding of Lord PALMERSTON in the case of Switzerland, he must say that there was nothing like inconsistency in the conduct of the noble lord, who, if he had erred, had erred entirely upon Roman Catholic, and not upon Protestant authority. It was also to be recollected that not only the King of Spain, but the Pope himself, had expelled the Jesuits from their dominions. With respect to the nuns of Minsk, he had to observe that the Pope had energetically interfered in their behalf, and surely it was equally natural that England should interfere on the part of the Protestants similarly persecuted. Taking the case of the MADIAI as represented by the Tuscan Government and by Mr. LUCAS himself, the punishment inflicted was a moral crime against which the voice of England was raised, but it would be equally raised against any similar persecution of Catholics in Sweden or elsewhere. He would at once state as an universal principle that religious persecution was odious and indefensible, but he would advise Mr. KINNAIRD to withdraw his motion, and leave the subject in the hands of the government. Mr. BOWYER justified the proceedings of the Grand Duke upon legal grounds, the law having been executed upon a purely temporal question, and strongly deprecated the manner in which the question had been discussed in this country. Mr. DRUMMOND repudiated the idea that the question of the MADIAI was only a political one. The worst acts of the Inquisition, and the massacre of St. Bartholomew itself, had been justified in the same manner. The English people had used the Bible to put down the Church, and if the Church did not assert its authority, it was because it had not the power. Mr. FITZGERALD, while attached to religious liberty to its fullest extent, could not see that it had been invaded in the case of the MADIAI. Lord STANLEY testified to the exertions of the late government on behalf of the MADIAI. Sir ROBERT INGLIS deprecated the notion that England was bound to interfere in behalf of all persons who suffered wrong, whatever their religion might be; but in behalf of co-religionists, it was the duty of England to stretch out a protecting arm. Lord PALMERSTON, in referring to the remarks made by Mr. LUCAS in regard to himself, after charging that gentleman with having read in reference to the Swiss question such portions of the official documents as suited himself, showed that in Switzerland England interfered as mediator; and, finding that the Jesuits were at the bottom of the civil war which raged amongst the Cantons, their withdrawal was recommended, not their "extermination," as asserted by Mr. LUCAS. The discussions ended in Mr. KINNAIRD withdrawing the motion.

Remains but to add, that the Earl of CLARENDON has assumed the seals of the Foreign Office, in place of Lord JOHN RUSSELL.

France. The Abbe LACORDAIRE lately preached a sermon in the church of St. Roch, which is said to have caused a great sensation by the violent attacks made on the Government now established in France.——The *Moniteur* has a long review of the Montenegrin war, which concludes by stating that arrangements are in progress to terminate the struggle in a manner that will be satisfactory to both parties.——Rumors were in circulation at Paris, affirming the probability of an alliance between France, England, and some minor States, to counterbalance the power of the north of Europe.——The manufacturers throughout France are complaining of a general stagnation of trade, while the retail business of Paris, which began to improve early in the month, has again relaxed.——General OKAREFF is said to be in Paris on a private mission from the Emperor of Russia to the French Government.——Sir HENRY LYTTON BULWER and his Lady have arrived at Paris, and taken up their residence at the British Embassy.——The Emperor has issued a decree, adding a penny a day to the wages of sergeants and corporals.

Spain. The *Heraldo* mentions a rumor of an intended increase of the Spanish army.——It is generally thought that the Ministry will renew the attempt, recently made in vain, against the Constitution and the Electoral Law.——The *Madrid Gazette* of Feb. 13th publishes a royal decree creating 43 new Senators; the design of the measure being to neutralize the Opposition in the Senate.

Prussia. The *Prussian Gazette* says that the ratification of a treaty between Austria and Prussia touching commerce and customs will take place without difficulty. By this measure, the two great German powers will legally bind none but themselves.——The police have seized a revolutionary proclamation emanating from the Revolutionary Committee at London, and addressed to the soldiers.——In the legislative Chambers, an article requiring those Chambers to be convoked every second year has been rejected by a majority of 52, and one adopted which fixes the duration of each Parliament at six years.

Italy. According to usage, the Pope on Candlemas-day made a solemn distribution of consecrated wax candles among different sovereigns. He also set apart one for the French Empress, though he had not received the news of her accession.——General BENEDECK has arrived at Milan with full powers from Field-Marshal RADETZKY. The suppression of the late revolt at Milan has been fully confirmed. The Government had adopted military precautions on an extensive scale. Sentries had been stationed all the way between Como and Chiasso. The towns of Lodi and Monza were compromised. Seven persons were executed at Milan immediately after the insurrection, two were joiners, one was a waiter, one a porter, one a type-founder, one a hatter, and another a journeyman butcher. There being no gibbet ready, the porter was shot instead of being hanged. Four more were subsequently executed.

Austria. According to intelligence of the 12th from Vienna, Austria was going to take measures against Switzerland and Piedmont, which she regards as two hotbeds of revolt.——The Minister of War, General ESORICH, resigned on the 12th, and the *Gazette* has published a decree abolishing that office. General BAMBERG has been charged with the military administration.——The Government was pouring troops into Lombardy, and RADETZKY had issued a second proclamation to the Lombardo-Venetians, enforcing very rigorous measures.——Letters from Vienna state that an extensive conspiracy had been detected in Hungary.——It appears from a correspondence in the London papers, that the alleged proclamation of KOSSUTH at Milan was spurious. KOSSUTH states that he did not before publish a formal disavowal, lest he should thereby hurt the cause of "his beloved brethren in oppression."——An attempt has been made to assassinate the Emperor of Austria. The particulars are as follows: His Majesty was walking on the ramparts of the town, when a man rushed upon him in a moment and struck him with a poinard. The blow was happily warded off by an Aide-de-Camp—the Count O'Donnell. He was wounded but very slightly, below the occiput, and he returned on foot to his palace, where the inhabitants of every class went in crowds to testify their devotion and indignation. The assassin, who is an Hungarian, 21 years of age, was struck down by a blow of the Aide-de-Camp's sword, and was arrested immediately. A message, dated the 19th, announces that the health of his Majesty is very satisfactory.

Turkey. A telegraphic dispatch from Vienna states that, the answer of the Porte to Count LEININGEN not proving satisfactory, Austrian troops had been ordered to the frontiers of Turkey. At all events, it is now certain that the mission of LEININGEN has failed; the Sultan declaring that he will not listen to the *good offices* of any power, till the Montenegrins show contrition for the past, and acknowledge the sovereignty of the Porte. The result is, that hostilities have broken out afresh. The latest accounts are from the Vienna correspondent of the *Evening Journal*, writing under date Feb. 17. According to these, the Turks on the 4th set fire to three villages, and, crossing the river Zeta, arrived at a place called Zolote; and there was every prospect of a most sanguinary struggle; the Turkish commander accompanying sacrilege and murder with threats of extirpation and general massacre; while the Montenegrins were united to a man in the resolution to shed the last drop of their blood in self-defense.

To the Editor of The Churchman:

REV. AND DEAR SIR: The recent *re-issue* of several works of fiction and tales under my name, compels me to publish the present card, *disclaiming* all interest in, or permission for, such re-publications. Seven years ago I withdrew my name from connection with the light literature of the day, and since 1846 I have not published anything under my own name, save a Series of a religious character in *The Evergreen*, a Church magazine. As I never retained copy-rights of my earlier books, and as my magazine and newspaper tales were uncopyrighted, I, of course, have *no control* whatsoever over these works. But I trusted that they had had their day, and were things of the past. My surprise and mortification therefore, now that I am devoted wholly to the duties of a minister of the gospel, I cannot adequately express, at seeing the papers once more advertising and noticing new editions of my old novels, and to find them once more put forward into public notice by extraordinary efforts of publishers. What aggravates the matter is, they are mostly issued *as if freshly written* books, with no intimation to the reader that they are old books written fifteen years ago, now revived! Lest, therefore, there may be many persons, whose esteem I value, who are ignorant of this fact, and who suppose me to be still inconsistently engaged in writing novels and preaching the gospel, I beg you will give publicity to this card, which the Editors of the rest of the Church papers will do me a kindness by copying into their columns.

Your Friend and Christian Brother,
J. H. INGRAHAM.

St. John's Parsonage, Feb. 21, 1853.

NOTICES.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 17th inst., at 59 Bond street, at 8 o'clock.
March 12, 1853. THOS. F. FRANK, Rec. Sec.

EPISCOPAL APPOINTMENTS.

We understand, at second hand, that the Rt. Rev. the Provisional Bishop of New York has announced the following visitations for the current month:

Date. — *Churches and Hours of Service.*
13, Fifth Sunday in Lent, A. M. St. Bartholomews, New York. P. M. St. Lukes, New York. E. Emmanuel, New York.
16, Wednesday, E. St. Marks, Williamsburgh.
18, Friday, E. St. Marks, Brooklyn.
20, Sixth Sunday in Lent, A. M. St. Marks, New York. P. M. St. Stephens, " E. All Saints, "
21, Monday in PASSION WEEK, P. M. St. Michaels, Brooklyn. E. St. Johns, Brooklyn.
22, Tuesday in PASSION WEEK, P. M. St. Marys, Brooklyn. E. Messiah, Brooklyn.
23, Wednesday in PASSION WEEK, P. M. St. Lukes, Brooklyn. E. Ascension, South Brooklyn.
24, Thursday in PASSION WEEK, P. M. Advent, New York. E. St. Matthews, New York.
25, GOOD FRIDAY, A. M. St. Clements, New York. P. M. Zion, New York. E. Grace, Brooklyn Heights.
26, Easter Even, P. M. Transfiguration, New York. E. Holy Communion, New York.
27, EASTER DAY, P. M. Holy Evangelists, New York. E. Holy Trinity, Brooklyn.
28, Monday in Easter Week, P. M. St. Johns, Fort Hamilton. E. St. Pauls, Flatbush.
29, Tuesday in Easter Week, P. M. St. Thomas, Ravenswood. E. St. Georges, Astoria.

LENT SERVICES.

TRINITY CHURCH, Daily at 9 A. M. and 3 P. M.

ST. PAUL'S CHAPEL, Wednesdays at 11 A. M. and 7½ P. M. with Lecture. Fridays at 11 A. M. with Lecture, and 4 P. M. The Sunday Evening Lecture at 7½ will be continued.

ST. LUKE'S CHURCH. Daily service at 7 A. M. and 5 P. M.

EMMANUEL CHURCH, corner of Prince and Thompson streets, Daily service at 9 A. M. and 3½ P. M.

CHURCH OF THE ANNUNCIATION, Daily service at 9 A. M. and 4 P. M.

ALL SAINTS CHURCH, Daily service at 7 A. M. and Lecture at 5 P. M., with the exception of Wednesdays when services and Lecture at 7½ P. M.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Children of St. Pauls ch. city miss., New Haven, by Rev. Frederick Sill, $3; an invalid $1; Miss Harrison $1; subscribers: A. R. Cushman $2, Peter P. Collins $2, Fred. A. Guion $2, George Coggill $2, Rev. R. M. Abercrombie $2—$15.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent.
Mar. 9, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Church of the Holy Comforter for Seamen, Rev. D. V. M. Johnson, $4 20; an invalid $1; subscribers: Miss A. Aurora Ballow $1, Rev. J. W. Diller $1, Rev. R. M. Abercrombie $1, A. R. Cushman $1, George Coggill $1—$10 20.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent.
Mar. 9, 1853. 20 John street.

Free Church of the Holy Martyrs.—The subscriber gratefully acknowledges the following donations for the poor:
A lady member of ch. of the Ascension, $1; Mrs. N., Ascension ch., thro. S. & S., $5.
Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

The subscriber, in behalf of the crew, gratefully acknowledges the receipt of a select library of 75 vols., sent by Rev. B. C. C. Parker, for the crew of the U. S. steamer Corwin.
T. AUGS. CRAVEN, Lieut. Commanding.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
St. Peters, New York, $42 81; Grace, Middletown, Rev. J. S. Spencer, $3 81. Total $46 62.
C. N. S. ROWLAND, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:
Christ, Rye, Rev. E. C. Bull, $18; Christ, Butternutts, Rev. J. W. McIlwaine, $3 11; Grace, Middletown, Rev. J. S. Spencer, $3 14; St Peters, Hobart, Rev. Wm. A. Curtis, $5 46; St Johns, Islip, Rev. H. M. Davis, $4; Trinity, New Rochelle, Rev. Dr. Morgan, $50; Zion, Little Neck, Rev. H. M. Beare, $14 35; St. Pauls, Kinderhook, Rev. F. T. Tiffany, $9. Total $107 06.
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Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

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SHORT'S CHURCH HISTORY.—Third American from third English Edition.
The History of the Church of England to the Revolution, 1688. By Thomas Vowler Short, Lord Bishop of Asaphs.
We feel grateful for the reprint of this learned, impartial, and valuable work. The publishers of such books deserve to be liberally sustained and encouraged by the Christian public, and especially by churchmen. Bishop Short's History will lead its readers to a greater knowledge and love of the Church of England, and must convince them that in her doctrines, ritual, and government, she is faithfully formed on the model of that which is primitive and apostolic. It is the fruit of many years reading and immense labor and research, and, though its professed object is to fecilitate the studies of young men who are preparing themselves for the offices of the Church, there is no class of readers who will not find it a pleasure and a profit.—*Banner of the Cross.*
We welcome this elaborate and valuable work as a most important addition to the series of Protestant publications from the press of Messrs. Stanford & Swords. Enriched as it is with numerous notes, several chronological and genealogical tables, and a copious index.—*North American.*
Published and for sale by
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JOURNALS OF CONVENTION.—A member of the Church in this Diocese, not having in his possession the Journals of its Convention in 1830, and a few succeeding years, will be thankful for a copy of each of said Journals, or any of them, which may be in the possession of persons willing to part with them. They will be paid for, if desired, with pleasure.
If sent to the office of the *Churchman*, they will reach the advertiser.

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THE EVERGREEN, OR CHURCH MONTHLY MAGAZINE.—Contents for March: A Study of St. James v. 19, 20; by "O." The Strawberry Feast. The Stranger and the Maiden. The Church. Echo. Letters from a Jewess in the days of Pontius Pilate; by Rev. J. H. Ingraham. Holy Week. Byron; by Rev. J. P. T. Ingraham. The Rock and the Land. De Profundis; by W. E. L. Notes made on the Continent, Pompeii, Herculaneum, &c.; by Rev. J. A. Spencer, D.D. On the Knowledge of one another in Heaven; from the Papers of a deceased Clergyman, by J. E. A. Christian Biography; by Rev. F. W. Shelton. Editor's Table. *The Canon on the Trial of a Bishop. Bishop Ives. Sale of Zion church to the Romanists*, &c. Book Table. Ecclesiastical Intelligence for the month, &c.
TERMS: Single copy $2; two or more $1,50 each; six copies $8; twelve copies $15; twenty copies $23; thirty copies $30.
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CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
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The Eighteenth Session of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
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For further information or entrance, early application should be made to the REV. P. L. JAQUES, Rector.

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The plan of the Rector is to receive a very limited number of pupils, so as to ensure the comfort and privileges of the domestic circle, and at the same time avoid the objections which are supposed necessarily to attach to a large and crowded seminary.
A thorough and efficient course of instruction will be pursued in all the English branches, together with the Modern Languages, Music, Drawing, and painting in oil and water colors.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river; of the easiest access by railroad, being only fourteen miles from the city of Troy.
For circular, stating terms, with further particulars, address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y.
REFERENCES.
Rt. Rev. J. M. Wainwright, D.D., D.C.L.
Rt. Rev. W. R. Whittingham, D.D.
Rev. F. L. Hawks, D.D., LL.D.
Rev. Wm. J. Kip, DD. Ja 29-6m.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO., 441 Broadway,
(Between Howard and Grand Sts.) New York.
ALFRED MUNROE, WM. D. ABBATT. Jan 1D-1y

A CHURCH DICTIONARY, by WALTER FARQUHAR HOOK, D.D., Vicar of Leeds, 6th edition, revised and enlarged. One volume, 8vo. Price reduced to $3 50.
"On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary."—*Literary Gazette.*
Imported and for sale by D. APPLETON & CO.,
Feb 26-4t 200 Broadway.

A GENTLEMAN about leaving the city for England will dispose of all his books on the most reasonable terms, at least for one half the original cost. These works are all new and consist of nearly all the principal divines of the Church of England, as well as forty or fifty volumes of the Library of the Fathers. They are to be seen at 877½ Broadway, between 18th and 19th St. Feb 26-3t

JUST PUBLISHED.—FOUR SERMONS ON THE SACRAMENT OF THE LORD'S SUPPER: by A. N. Bethune, D.D., Rector of Cobourg, Canada West. It contains about 60 pages 12mo., and is printed on the best English paper, in clear new type, with a handsome stiff cover.
Price, per single copy, 25 cts.
QUESTIONS ON THE FESTIVALS AND HOLY DAYS, for the use of Parochial and Sunday Schools, by the Rev. Henry Patton, Rector of Cornwall, and Rural Dean of the Johnstown Deanery, Canada West. Price 12½ cents.
For sale by A. F. PLEES, office of the *Canadian Churchman*, Toronto, C. W. Feb 19-1m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D-1y LUCIUS HART.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A.M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors in Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c., of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt. Rev. W. H. DeLancey, D.D., LL.D., Rt. Rev. A. Potter, D.D., LL.D., Rev. W. Berrian, D.D., Rev. F. L. Hawks, D.D., Rev T H Taylor, D.D., Rev. E. Y. Higbee, D.D., Rev. B. I. Haight, D.D., Rev. W. Morris, LL.D., Rev. J. Spencer, D.D., Rev. Wm. Walton, D.D.
LAYMEN.—Wm. H. Aspinwall, Esq., John J. Boyd, Esq., Messrs. D. Appleton & Co., R C Wetmore. Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.*
Modern Languages and Music *extra.*
For more particular information address, the Rev. D. H. SHORT, Ridgefield, Conn.
REFERENCES.—Rt. Rev. T. C. Brownell, D.D., LL.D.; Rt. Rev. John Williams, D.D.; Rev. W. C. Mead, D.D., Norwalk; Rev. S. Seabury, D.D., New York; Rev. J. H. Price, D.D., New York; Rev. E. Y. Higbee, D.D., New York; Rev. Wm. Walton, D.D., New York; Rev. Richard Cox, New York.
Sept 11-6m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5-tf No. 120 Bleecker street corner Wooster street.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.

ESTABLISHED 1810.—JOSEPH BATTIN, Importer and Dealer in HOSIERY AND GLOVES of every description. Lambswool, Merino, Silk and Cotton Undershirts and Drawers, wholesale and retail.
mar 20-1y 288 Greenwich street, New York.

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

POETRY.

NOTHING IS LOST.

BY JOHN CRITCHLEY PRINCE.

Nothing is lost: the drop of dew
Which trembles on the leaf or flower
Is but exhaled, to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

Nought lost, for even the tiniest seed
By wild birds borne, or breezes blown,
Finds something suited to its need
Wherein 'tis sown and grown;
Perchance finds sustenance and soil
In some remote and desert place,
Or 'mid the crowded homes of toil
Sheds usefulness and grace.

The little drift of common dust,
By the March winds disturbed and tossed,
Though scattered by the fitful gust,
Is changed but never lost;
It yet may bear some sturdy stem,
Some proud oak battling with the blast,
Or crown with verdurous diadem
Some ruin of the past.

The furnace quenched, the flame put out,
Still cling to earth or soar in air,
Transformed, diffused, and blown about,
To burn again elsewhere;
Haply, to make the beacon blaze,
Which gleams athwart the briny waste,
Or light the social lamp, whose rays
Illume the home of taste.

The touching tones of minstrel art,
The breathings of the mournful flute,
Which we have heard with listening heart,
Are not extinct when mute;
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words, or harsh, or kind,
Uttered, they are not all forgot,
They leave their influence on the mind,
Pass on, but perish not:
As they are spoken, so they fall
Upon the spirit spoken to,
Scorch it like drops of burning gall,
Or soothe like honey-dew.

So with our deeds, for good or ill,
They have their power, scarce understood;
Then let us use our better will
To make them rife with good;
Like circles on a lake they go,
Ring within ring, and never stay;
Oh, that our deeds were fashioned so,
That they might bless alway!

Manchester Examiner.

SELECTIONS.

SCHOLASTIC.

I was remarking to Mrs. GREEN—my wife—only a few evenings ago, how very greatly schools seem to have altered since I was myself a boy. It is quite pleasing to observe, at this season of the year, the affectionate disposition which peeps through the advertisements, and shines out of the prospectuses of a large class of schoolmasters, who used not to be at all affectionate in my young days. This is the march of mind, Mrs. G., I said; mark my words, this is the march of mind. Boys are no longer pinched and bruised between hard dumpling in the belly and hard cane upon the back, at cheap schools in the provinces. School life is now so happy—as I see by the advertisements—that we shall be unkind if we send our dear GEORGE and our CAROLINE AMELIA to any place where they give holidays. It would be harsh in us to call them away from parental care, with acres of grounds, gardens, and trout streams; from sixty-roomed mansions and the choicest of good living, to parental care in our little villa, with its perch or two of garden ground, our leg of mutton dinner, and our bread-and-butter tea. My dear, it would be positively cruel, and I do think that those gentlemen are highly considerate who advertise "no vacations."

Here, my dear, I continued, is a gentleman whose school, I dare say, is a good one in the teaching way, who "respectfully invites parents and guardians who have youths to put to school, to inspect his mansion of sixty rooms, with grounds of thirty-three acres, comprising bowling-green, cricket-grounds, fish-pond, rookery, chesnut grove, extensive gardens, and trout-stream, affording excellent and safe bathing for the pupils." Now I call that ducal.

Enormously expensive, you say, Mrs. GREEN. No, I think not. The terms are not advertised; but, here is another with a priced catalogue of advantages, "the highest references given;" mark, Mrs. GREEN, the highest. "The house and grounds are extensive." So is the education. It "comprises Greek, Latin, French and German by Natives. Mathematics, Drawing, Mapping, Globes," and so on. There are no extras, the cost is only twenty pounds a year, and as for diet, only fancy it, MATILDA, "diet unlimited, and of the best description."

I consider that I may take this for about the best description of diet:—breakfast: tea, coffee, or chocolate, rolls and cold toast, ham, devilled turkey, eggs, and so forth, with a plain joint or two on the sideboard. A delicate hot lunch: veal cutlet, perhaps with biscuits, and a glass or two of genuine Madeira. Dinner: turtle soup and sherbet, turbot, champagne, butchers' meat, game, and pastry, with good hothouse pineapple, grapes, and nuts, to keep the boys engaged over their claret. Afterwards, a cup of strong tea with a bit of muffin. If any doubt can be entertained whether the free run of a diet of this kind—diet unlimited, and of the best description—can be provided for the money (twenty pounds a year) we have only to apply to "the highest references." We post letters of reference to Her Most Gracious Majesty, His Royal Highness Prince ALBERT, or the Prime Minister, Lord ABERDEEN—and wait their answer. Nothing can be fairer.

Indeed, I do not find that twenty pounds a year is to be considered as the cheapest rate at which a man can undertake to feed and teach a boy during a year. What am I to think of this advertisement?

ECONOMY.—Mr. LEAN's Boarding School, Short Common, Hungerford. Terms per quarter, £4 4s. Will be re-opened on January 17. Note this.

I thought it was worth noting, and did note it: nevertheless, as I see no promise advertised, I shall not send our GEORGE to Mr. LEAN. But I am very strongly disposed to think that the following advertisement describes a school that will work wonders with our CAROLINE AMELIA. That girl, Mrs. GREEN, is a good free-hearted girl; but she is a romp. I saw her last week scrambling up the pear-tree; she wants a proper sense of her own dignity, which she might pick up from the lady who describes herself in the announcement following.

EDUCATION of a superior order, in a first class establishment, conducted by a lady pre-eminently qualified by her experience, attainments, and sphere in which she has moved, to convey by example, as well as by precept, a high-toned education, accomplishments and bearing, so necessary for a young lady moving in good society. Particular attention is given for the attainment of a refined English accent.

It is a high privilege to have a daughter to send (and fifty pounds that can be paid over) to a lady more than eminently "qualified by her sphere in which she has moved to convey by example a high-toned accomplishments, so necessary for a young lady moving in good society." They always "move" in good society; never stagnate, never become dummies. Then how delightful it will be when our girl, who now shouts like a child about the house, comes home at midsummer with a refined English accent? English accents stand in so much need of refining.

The following is characterized rather by sweetness:

ANY Christian gentleman desirous to have his daughter's educational course finished, may hear of a good select school, conducted on principles of piety and love.

A select school of piety and love—a circle of selected Christians. Happy the father who has a daughter qualified for admission among the elect in such a paradise. It very properly is called a good school, and I should be disposed to say of it what I find appended to a more business-like scholastic advertisement: "This would suit parties deprived of maternal care."

There are so many advertisements, however, suited to motherless "parties," that I am sure orphanhood ought never to be felt by children. I see that for from fourteen to sixteen guineas a year, little children can have "EDUCATION AND MATERNAL CARE," without extras or holidays. "The pupils are carefully initiated in every elementary branch of Christian instruction—including music, singing, drawing, and French." It will be seen here that music, singing, drawing, and French are included among Christian graces. I need not point out what an enlarged sense of duty must, in such a school, accompany maternal cares.

Who would not give twenty pounds a year to take his meals with Mrs. P.? She is a lady, perhaps, not partial to noise, who advertises more especially for children with weak lungs. "The pupils at all times take their meals with Mrs. P. Terms twenty pounds a year. No extras or vacations." The climate being "remarkably favorable for weak lungs," we have here the very thing for a consumptive child; the more especially as there are no vacations to compel return into less wholesome air.

But now I talk about consumption, I must in fairness remark that among other advantages possessed by a large class of private schools in our day, is the fact that they monopolize all the most incontestably salubrious sites in the country. Indeed, I was not previously aware how many localities in this island are "proverbial for salubrity," and it is most interesting to remark how they are now all occupied by schools. Thus, for example, I am told that while at one school, I may have the "highest references to parents, guardians, and foreigners of distinction, whose sons and connexions are now doing honor to their parents and principal, in the various professions and callings of life, viz., army, navy, church, law, physic, merchant's houses, stock exchange, bankers, agriculture, &c. This situation is proverbial for health, shaded, high and dry: and the scenery, grounds, &c., for recreation, picturesque, and beautiful." As for the picturesque, Dr. SYNTAX need not have gone out of his chair in search of it. A catalogue of the most charming scenes in England could be made any day out of the school advertisements. Evidently nothing is easier than to have a "sound, extensive, select, and guarded education, imparted at" a "very commodious and delightfully situate institution."

I am only puzzled in my choice. Knowing the cost of bread and meat, I feel ashamed to trespass on the generosity of the wedded couple advertising "BOARD AND EDUCATION FOR YOUNG LADIES AND GENTLEMEN (inclusive term—no vacations—from thirteen to sixteen pounds per annum);" but, on the other hand, I feel equal unwillingness to obtrude a child who might prove unsuitable, upon the lady who, "as she chiefly desires to secure suitable companions to two young pupils now under her charge, would mention forty-five guineas per annum." Mrs. and Miss WICKS have care enough upon their minds: how could I add the trouble of a child of mine, when they announce that already "the religious instruction, health, and morals of the pupils are objects of unceasing solicitude?" Nor would I at any time consent that my son GEORGE should help to weigh down to his grave "a literary gentleman of high standing in society," who must clearly be wearing his brain down at the top of an establishment where, among other things, "gentlemanly association, and a climate of unequalled salubrity, are objects of anxious parental solicitude." More than enough care it is for this literary gentleman to keep an anxious fatherly look-out upon the weather, which must indeed have given him, of late, much pain and trouble by its numerous irregularities.

Shuddering as I always do at the sight of a genteel boy, I am precluded, of course, from putting myself in communication with the "clergyman who is educating his own sons," and who "has an opening this Christmas for *two or three genteel boys* to study with them." Do I misunderstand the offer of "a gentleman, of very high attainments, as well as great experience in tuition," who is "about to proceed to his curacy" where "the neighborhood is beautiful and society of the aristocratic rank?" While I can put my daughter in a "residence replete with every comfort," or secure to my son, for twenty-two guineas a year, emulative education with "the table liberally supplied, and every domestic indulgence afforded" (including, of course, French-toast or sugar on his bread and butter), what need I care whether the society out of doors be composed of the aristocratic rank or of the democratic file?

Others may think differently; but it suits me, and it suits thousands, admirably, to be told that our sons at a given school shall view English "through an Ideologic or Root medium," to have what all must own to be a sensible method of teaching expounded in this fashion: "As language is the transmitter of thought, if words are not understood there is an end to the reception of ideas. Every word has a *meaning*, for there was always a reason or necessity for its being formed. The *meaning*—the THING, the SOMETHING, ANYTHING TALKED ABOUT, is stamped upon *every word*, if we only read the inscription: and to learn to read *this inscription*, as far as our own tongue is concerned, is the great end of education." We like big sentences; surely it is a good thing to know that a school does not omit physical geography from its prospectus; but how good it is in our eyes when the lean word is larded with with tornados, craters, and simoons. "Mountain chains," says my prospectus, "fire-spitting craters, and river systems; Savannahs, Llanos, and red expanses of sand; the ocean with its bulging tidal wave; the atmosphere with its simoon and angry tornados; the isothermal lines with their relations to vegetables, animals, and to man, are a few of the topics which a modern course of geography embraces."

At the bottom of this prospectus is a note from a barrister-at-law, who coincides with me, for he says, "the educational programme, I need not say, is, to my mind, PERFECT." If all the world were to differ from me, and what is more, were to persuade me and convince me that everything I have here quoted as good, has in it some element of the absurd, I could still face the world and ask, how came this element of the absurd into the sanctuary of the school-room?

For the school-room is a sanctuary, and the true teacher is a high priest. There is no nobler, no sublimer office in the world than to be earnestly and worthily the teacher of a child. If we thought so, if we acted commonly upon a sense of what true education means, should we have teachers advertising and addressing us, puffing like tailors all about us, whenever we went out shopping in the school market? Schools have improved, facilities of education have increased a thousand fold within the last hundred years. Absurd as may be the passages I have been praising, true as it may be that some of them can only have been prompted by the spirit of cant or meanness to which it may be said that they appeal, still do not doubt that behind the bad taste of some of them, there lies hidden right feeling and knowledge. They are not all bad schools which heap their nonsense at this season on our tables. The four or five advertising columns of the *Times* through which the teachers speak, are not indeed informed with wisdom: perhaps one might not easily infer from them that, as FICHTE says, "the teachers shall shine like stars in the firmament." Though many have emancipated themselves from old fetters in their schools, and stand at home in just relation to their pupils, yet it often happens that in their outer intercourse with parents they are unable to move freely, or to walk erect and fearless; they must do as they see neighbors doing, stoop to propitiate their customers.

"And custom lies upon them with a weight,
Heavy as frost, and deep almost as life!"

For my own part I shall think well before I entrust any teacher with the training of my GEORGE or CAROLINE AMELIA. The teacher I select shall be at least one who is worthy to be called my friend. He shall be one who is, in worth of character, if not in cash, at least my equal. To such a teacher I will give my confidence and my respect. This I will do so frankly, that if everybody did the same, the schoolmaster would never again seek to entice ladies and gentlemen to walk up, by sounding a trumpet for himself, and playing Merry-Andrew during the vacation at his school-room door.—*Household Words.*

THE JUBILEE CELEBRATION.

Perhaps the most interesting scene that occurred in this connection, was that at Exeter Hall, Oxford, June 22d, 1852. The following passages are from the speeches made on that occasion, as given in the appendix to Bishop DE LANCEY's report.

(From Bishop McCoskry's Speech.)

My lords, ladies and gentlemen: I rise on the present occasion with the deepest emotion, after listening to such expressions of respect for the American Church from my reverend brother who has just sat down. They are the expressions of kindness of a mother to a daughter, and I assure you these sentiments are warmly felt and cherished in the land we have left. We have looked to the English Church as our mother, the pride and hope of the world. We have looked to her for support in all the difficulties which have surrounded us, and these difficulties have not been few or unimportant. We were but few in number, we have had to struggle against political prejudices; we have dissent in every form, and, on the other hand, we have the corruptions of the Church of Rome; still we have stood firm and decided. We rejoice that we can come to you this day, and tell you that the banner which we have erected is evangelical truth and apostolical order. This has always been our guide and our trust. Neither false charity on the one hand, nor a longing for something we have not in our own household on the other, shall ever make us traitors to that holy cause. On behalf, then, of the American Church, I heartily thank you for your kind expressions of esteem, and permit me to say that one of the greatest comforts for the present and the future with regard to yourselves, is the connection which I see every where in England between religion and education. It is this which is the security, and will be for ever the security, of your land. Dissever them—I believe it was the remark of an eminent individual of your own land, whose name is always remembered with gratitude, the Duke of WELLINGTON—I believe it was he who said, "dissever religion and education, and you only make men clever devils."

(From the Bishop of Oxford's Speech.)

We met last week on a very interesting occasion in the rooms of the society for the propagation of the gospel in foreign parts, and there we received our Right Reverend brethren from America. It was mentioned to me by a gentleman in the room as a remarkable synchronism that on that day Bishop DE LANCEY came to represent the American Church, and that day was what Englishmen call Waterloo day. It so happened that a resolution of that Right Reverend man, bearing the same name, and holding a high rank, was upon that celebrated Waterloo day numbered amongst the soldiers of the English army, and was left among the honored dead in defense of his country. A few years passed, and the same name and blood was again mingled with English churchmen, to pledge himself and those around him to maintain another fight against deadlier artillery, a fight of Christian truth against the tyranny of sin. Deeper feelings, greater truths, mightier issues, more abundant blessings, wait upon such struggles, and is it not true that upon the progress of this union will depend the hopes of christendom? Is it not true that they, standing as they should, foot to foot, shoulder to shoulder, heart to heart, hold out the best augury for the extension of Christianity throughout the Western world? I beg to propose the health of the faithful laity of our own and of our associate Churches.

(From the Bishop of Exeter's Speech.)

Among the many considerations which pass upon us in connexion with the visit of the American prelates this day, not the least is the way in which it tells us of the folly of human wisdom, and the worthlessness of all hopes founded upon the schemes of men. There are few of us who have not deplored as the most disgraceful page of the history of England, that British statesmen, when America was part of the British dominions, never would consent to recognize an American Church. Britain received the just, the heavy infliction. I hope it is not presumptuous to ascribe it to such a cause—the separation of the two countries. In my heart I believe that if the British ministers had preserved the connexion with the Church throughout the dominion of England, America would still have been part of these dominions. Nevertheless, I rejoice at the independence of America. I am now old. From the first time I was able to imbibe political feelings and sentiments, I held the principles of an English Tory. I was accustomed when young to regard as a most unfortunate event in our history, the separation of America from this country. I have lived to regard it as a blessing, inasmuch as America has been enabled to exhibit an independent Church. Even if the human power of England had been lost, it would have been amply repaid by the gain of the Church in America. Let us hope that the Church of each country, one we know in Catholicity, may be one for ever in affection. Let us recollect, two, when we see American Bishops here, and when we rejoice to see a Scotch Bishop here, that we are three independent Churches, each with its separate difficulties, and each with its separate blessings. It is at once our difficulty and our blessing in England to be closely connected with the State, and I for one hope that no statesman or churchman now living will have the guilt on his soul of endeavoring to make a separation between the two. If it should please GOD that at any time the State of England should be separated from the Church of England, the Church of England will have illustrious examples how she is to conduct herself in that separate state. She will look to the Church in America—she will look to the Church in Scotland. I rejoice to think that the one is the sister Church, the other both daughter and sister. I will not trespass longer upon you who have so kindly received the mention of my name. I rejoice that I am permitted to sit here this day as your visitor. Amongst the gratifications of this day—amongst the debts of gratitude I owe to you, is the delight you have afforded me of seeing the youth of this college, the college from whence the great body of my clergy are supplied, and who will yield to none on all the highest qualifications for their functions—qualifications the natural fruit of the instructions which they receive within these walls. My young friends, this is no ordinary day. It is a day to which the youngest amongst you—if he may be permitted to reach the longest term of years which GOD accords to man—it is a day to which the youngest may look back with joy and thankfulness, and a deep sense of the lesson and the warning which it conveys. You, my young friends, are churchmen, English churchmen, Catholic churchmen. I rejoice in being amongst you to hail the arrival of the brethren from the other side of the Atlantic, for you will be able to say to your children's children, on that day when the Church of America came to this country, in the persons of two of her distinguished prelates, I received the lesson which I give to you, my children, that we are one in love and affection with America. I may be permitted to propose that we drink, in that silence which so well becomes the occasion, "the union, the permanent union of the Churches of England, Scotland, and America."

NEW WAYS OF TRAINING CHILDREN.—It hath been stoutly urged, and a deal of pretty logic has been spun about it, that the true way to make children good is to indulge them, to treat them as friends and equals, and to use no discipline upon them, but such as addresses their understandings and affections—nothing but moral suasion—because, their nature being pure and free, to ensure its going right, we have but to give it free course. If they do not come up well, it is because they are not suffered to *come* up, but are thwarted and disnatured by our endeavors to bring them up: if their tempers be awry, it is from the frettings and irksomeness of restraint: if they wish to do wrong, it is because we will not let them, not from any native crookedness. Surely, then, we need but show that we only love them, and care for nothing so much as their happiness; since, in that case, being happy with us, they will have no feeling towards us but love, and in the strength of this feeling will only care to make us happy by doing whatsoever we wish. Thus we come upon such a scheme of discipline as excludes restraint, and thinks to get on better without it; being to work by indulgence always, it of course makes a clean riddance of the puzzling question, *when* to indulge, and *when* to restrain. Is not this more rational than to mix two things which are ever at cross-purposes, the one still undoing what the other does; so that between them both, nature is whirled into disorder, and set at strife with itself?

Here the mistake lies in taking up and detaching one principle, that of love, which is, indeed, strong for good when duly tempered with others, yet has no strength but for evil when made exclusive. The thing works well in speculation, because in speculation it can easily forget those other things with which it has to interwork the moment it goes into operation. The theory supposes children to be moral agents, which is very true; and that therefore none but moral forces need be used for setting and keeping them right, which is very false; for children are material as well as moral agents; and the very question is how to use material forces in such a way as to produce certain moral effects. Besides, in truth, children are not to be made happy even, but by being taught that we care for something else besides and above their happiness. And to make them love us, we must show, not merely that we love them, but that we love them wisely; which implies that we love something else more than them.

All which will probably bring us back upon experienced arts and methods of discipline, teaching us, therewithal, to fall in with things as they are. And here we may chance to learn the true state of the case to be something thus: that children are often wilful and obstinate, will struggle against our authority, and fret and chafe at our commands, and try to drive us from our rule, and set themselves over us: yet if we let them have their own way, they will despise and reproach us for doing so; and if while in disobedience they chance to hurt themselves or us, like MILTON's Eve they will blame us for not controling them; in short, they will not let us govern them, if they can help it; yet they will neither respect us, nor be content with themselves, unless we govern them: whereas, if we bear a vigorous and resolute hand, and break their stubbornness, and chastise them into submission, they may indeed stand out, and take it hard, and perhaps think ill of us at the time, and be tetchy and sulky awhile; yet when the fit is over they will love and honor us the more for our loving severities and violences towards them, and not long after will come to us with a gentle, bashful smile, made up of grief, affection, and shame, and will beg a kiss of reconciliation, and become sweet, and happy, and cheerful, obedient to us, and at peace with themselves—self-satisfied, because subdued to another.—*Church Review.*

FOR THE YOUNG.

BULLARD, THE PEEVISH.

Mr. BULLARD was one of the most cross-grained and peevish of men. It was misery to be near him. He grumbled and snarled incessantly, and found fault with every one and everything around him. Nothing seemed to please him. He seemed to exist in one perpetual foment of irascible impatience; uncomfortable himself, and sowing the seeds of anger, fretfulness and discord wherever he appeared. His home was especially unhappy. Bitter retorts and passionate invective obtained dominant sway. He constantly railed at his wife, and she replied in the same unloving strain; the children quickly imbibed a like vindictive habit, until such a thing as a pleasant look or kindly word was never known among them.

One day Mr. BULLARD was returning to his cheerless dwelling, more feverish in temper than was his wont, in consequence of some disappointment, ready to vent his angry spleen upon his family as soon as he arrived. If the supper were not ready to sit down to at the moment, he would almost turn the house upside down, and strike his wife to the quick with his taunting complaints. But chancing to meet a little sunny-haired girl, whose mild blue eyes and loving face were such a picture of bursting kindness as he had never seen before, an incident occurred which effected a complete revolution in his peevish frame of mind, and planted a new feeling in his turbulent breast. The girl and one evidently her older brother, were playing with a small carriage; and suddenly turning near a stone step, she accidentally struck the carriage against one corner, and broke it into atoms. In a passionate burst of anger, the boy advanced, and struck his sister a severe blow in the face, with his clenched hand, and stamped his feet in a tempest of fury upon the ground.

But instead of returning the blow and revengeful speech, after an involuntary cry of pain, the noble girl laid her head gently on her brother's arm, and looking sorrowfully into his flushed face, softly said, "O, brother TOM! I did not think you would do that." In a moment, as if stung by a hot iron, the boy shrunk back, and hung his head in shame and conscience-stricken pain. Then he said, "Forgive me, dearest HELEN, I will never do it again."

And scarce had the penitent words left his lips, when his sister's arms were thrown around his neck, and forgiveness sobbed on his breast. Here was a lesson for BULLARD. At first he was quite stunned by it; he could not understand it. It was something utterly beyond his philosophy. But he felt that it had somehow done him good. Bit by bit, as he proceeded on, his own angry feelings vanished, till he felt more calm and kindly than he had done for years. Yea, he was softened to his heart's core, and he felt something very much like moisture springing to his eyes.

Little knowing the wonderful change which had taken place in her husband's temper, Mrs. BULLARD was dreading his arrival home, for supper was not near ready, and she had the misfortune to burn the cakes she had baked for that meal. And the children copying from her were unusually cross and bad. In vain she scolded and whipped them; they only snarled and struck each other, and almost drove her distracted with their quarreling confusion.

Mr. BULLARD entered, and whatever could be the matter, Mrs. BULLARD could scarcely give credit to her senses. Instead of dashing the door behind him in a pettish crash, and stamping his way forward to the kitchen, he took the crying baby from its bed, and hushed it with the softest and most endearing words he had ever used. And his face had a smile on it—a real, kind, sunshiny smile. What a strange wonder was this? Mrs. BULLARD was at first struck dumb with astonishment, and the children started at their changed father as if at a loss to seek the mystery out. He spake, and actually said, "MARY, is supper nearly ready? I'm as hungry as a hunter."

Their wonder increased more and more. The children hardly seemed assured whether it was their father or not; and Mrs. BULLARD scarcely knew whether to believe in the evidence of eyes and ears. But the change was real. Already a blessed feeling diffused through the family circle, like unto the falling of the morning dew, or the fragrant breath of summer flowers. At first, hesitatingly, Mrs. BULLARD replied, "Supper will be ready directly. But I am so sorry these cakes are burned. Must WILLY run to the bakery for a loaf?"

"No, never mind," returned Mr. BULLARD, "we can scrape off the burned part, and then they will taste as well as need be."

And taste as well they did, and better than cakes had tasted in the BULLARD dwelling for a long time before. Not one jarring speech marred the pleasantness of that happy meal. Mr. BULLARD's kindly speech and smiling face had descended to his wife, and from both became reflected in their children. The house looked brighter. The beautiful mantle of cheerfulness had fallen on it; and there was unutterable music in the very ticking of the old clock. Mrs. BULLARD cried with delight when she saw the baby crowing in her smiling father's lap; and he promised, if the elder ones would be good, to take them on a nice walk with him on the next leisure day. And she resolved never to speak a peevish or angry word again, if constant watchfulness could prevent their utterance, but retain the peaceful happiness which only kind words and smiles can bring. A happy influence, too, was exerted on the children. They no longer saw peevishness and anger in their parents; and gradually, but surely, lost it themselves. And Mr. BULLARD, whenever he felt his old bad feeling rising up to find an outer vent, called to mind the conduct of the blue-eyed girl, and resolutely crushed them down.

Reader, believe us, kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home the world can show. Use them; and especially round the fireside circle. They are jewels beyond price, and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all other blessings the earth can give.

MISCELLANEOUS CLIPPINGS.

SILENT LOVE. 'An illiterate female,' said Dr. CHALMERS, 'in humble life, applied for admission to the sacrament; but at the customary examination, could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of CHRIST, or of the purpose of his death. Not one word could be drawn out of her; and yet there were a certain air of intelligent seriousness, and the manifestations of right and appropriate feeling—a heart and a tenderness indicated, not by syllable of utterance, but by natural signs of emotion which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the SAVIOUR who atoned for her. Still, as she could make no distinct reply to any of his questions, he refused to enrol her as a communicant; when she, on retiring, called out, in the fulness of her heart, 'I cannot speak for Him, but I could die for Him!'

She was welcomed to the Church.

BE COMPREHENSIVE. Talk to the point, and stop when you have reached it. The faculty some possess of making one idea cover a quire of paper, is not good for much. Be comprehensive in all you say or write. To fill a volume upon nothing is a credit to nobody; though Lord CHESTERFIELD wrote a very clever poem upon nothing.

There are men who get one idea into their heads, and but one, and they make the most of it. You can see it and almost feel it when in their presence. On all occasions it is produced till it is worn as thin as charity. They remind us of a 24-pounder discharged at a humming-bird. You hear a tremendous noise, see a volume of smoke, but you look in vain for the effects. The bird is scattered to atoms. Just so with the idea. It is enveloped in a cloud and lost amid the rumblings of words and flourishes. Short letters, sermons, speeches, and paragraphs, are favorites with us. Commend us to the young man who wrote to his father—'Dear sir, I am going to be married'; and also to the old gentleman who replied—'Dear Son, go ahead.'

Such are the men for action. They do more than they say. The half is not told in their cases. They are worth their weight in gold for every purpose in life. Reader, be short; and we will be short with the advice.

ERICSSON THE INVENTOR. JOHN ERICSSON was born in Sweden in 1803. He early showed a taste for mechanics, and at the age of eleven attracted the notice of Count PLATEN, who obtained for him a cadetship in an engineer corps. He afterwards entered the Swedish army, and was employed in the survey of Northern Sweden. While occupied with his favorite study of mechanics, he projected his *Flame Engine*. In 1826 he visited England. While there in 1829 he competed for the prize offered by the Liverpool and Manchester railway for the best locomotive, and produced an engine that attained the wonderful speed at that time of fifty miles an hour. His propeller, his semi-sylindrical engine, his centrifugal blower, his distance instrument for measuring distances at sea, his hydrostatic guage, his pyrometer, and other ingenious inventions, have already made the name of ERICSSON famous in the scientific world. The Caloric Engine, which has now arrived at the consummation of success, was first brought before the scientific world of London twenty years ago, and was rejected by men of science as an impracticability, and as involving the absurdity of perpetual motion. FARADAY, BRUNEL, and URE, after a short resistance, finally conceded the practicability of the invention, and FARADAY endorsed the caloric engine in those famous lectures of his before the London Institution. FOX, whose name is identified with the success of the great London Exhibition, was a pupil of ERICSSON.—*Literary World.*

IS THE STORY OF WILLIAM TELL TRUE? HORACE speaks of a man under hallucinations, who was physicked so vigorously with hellebore that he lost them, and who therefore cried out against his medical attendants—said they were murdering him, in thus doing away with his most grateful errors, and bringing him down to the blank sobriety of reason. One is disposed to feel somewhat like this painfully benefitted man when disturbers throw doubt upon our most cherished notions of men and things—tell us that Gen. TAYLOR never said, 'A little more grape, Capt. BRAGG'; or that TELL never shot the apple from his son's head. This last is very disconcerting. But reading the romantic ballad concerning ADAM BELL, CLYM of the Clough, and WILLIAM of Cloudesley (the spirit and some of the forest incidents of which is discoverable in the glorious romance of Ivanhoe), we find that this shooting the apple from the head was the stereotyped extreme of desperate archery in the middle ages, and attributed to several bowmen. SAXO GRAMMATICUS, who wrote one hundred years before the time of TELL, tells the story of TOKO the Dane who shot an apple from the head of his son and then slew HAROLD, about the year 980. REGINALD SCOTT writes that a German named PEMHER was once ordered to strike a penny from his son's head with an arrow, and that he had another ready to kill the Rheingraff who had commanded the cruel attempt. Indeed, going still further back than the Grammarian above mentioned, we are told that EGIL a Norse archer shot an apple from the head of his son, SMITH WAYLAND, in the legendary times. We all know how tradition loves to adorn the character of national heroes with such attributes or acts. The history of Rome, so remorsely denuded of its splendid deeds and personages by the German NIEBUHR, is an instance of this. What with the growing years that overlay and bury our youth, and the perverse industry of such critics, we see our 'properties' of poetry and romance demolished about us, as we get along and begin to grow Pyrrhonical on most matters. We *do* hope LEONIDAS really fell, with the three hundred at 'the Locrian gate of Greece,' and that our own brave sea-captain actually said, 'Don't give up the ship!' We remember how Archbishop WHATELEY threw historic doubts on such a man as NAPOLEON, till we thought we were pitched into the middle of the next millenium, and looking back through mist! Though we should certainly forgive his grace if he would now begin to throw doubts—good tough ones, such as no one could refute—on the existence of the NAPOLEON who they say is living in Paris at present, and making preparations to increase that mischievous brood of the Napoleonidæ.—*N. Y. Daily Times.*

For woman is not undeveloped man,
But diverse. Could we make her as the man,
Sweet love were slain, whose dearest bond is this,
Not like to like, but like with difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness, and in moral height,
Nor lose the wrestling thews that throw the world—
She, mental breadth, nor fail in childward care;
More of the double-natured poet each;
Till at the last she set herself to man
As perfect music unto noble words.
And so these twain, upon the skirts of Time
Sit side by side, full-summed in all their powers,
Self-reverent each, and reverencing each;
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to man;
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human kind.

TENNYSON.

A HEN STORY. About the first of December last, one of my hens, who had "stolen her nest," hatched a brood of nine chickens, and as they made their appearance so late in the season, it was thought they had a cheerless prospect before them, and if any of them survived the winter, it would be at the sacrifice of sundry toes. But they had the run of an empty barn, with the rest of the fowls, some thirty in number, and it was observed that one of the "roosters" very complacently assisted dame partlet in caring for her little family, and, as every husband should be, was the principal purveyor for the little ones; but after a few days, he retired from his new vocation, and his place was immediately supplied by a hen, whose incessant care of her sister's chickens was only rivaled by the veritable mother herself. A friend, wanting some of my hens about this time, I included in the number I sent him, the volunteer mother, as I thought *one* hen was able to take care of a brood of nine chickens; but it appeared I was out there, at least in the judgment of the hens; for no sooner had the aforesaid supernumerary nurse made her exit, than there came forward *another* hen to supply her place, and both hens took mutual charge of their little family, in perfect harmony, during the day, and at night sat close together, with the chickens under their wings.
Watson, February 1853. W.

FOOD FOR CHICKENS. Boiled potatoes mixed with coarse Indian meal is, perhaps, the best food for fattening poultry. For laying hens, meat is necessary. Lime must also be within their reach at all times. Pepper has been found excellent to make hens lay. A recent writer says, 'I was clearing out some red pepper seed, and threw the shucks promiscuously about. I soon observed hens picking them up and swallowing them with great avidity. They soon commenced laying eggs, though they had laid none for a month before. I feed regularly two or three times a week since then with red pepper, and they have never stopped laying, summer or winter, spring or fall, except while they were hatching their chickens; and I am confident that by this method hens may be made to lay the year round.'

CRYING BABIES. We copy for the sake of humanity the subjoined article, sent to the *N. Y. Sun* by a correspondent: 'Having heard of an important discovery, made some years ago, of a ready mode of silencing squalling children, I lately, on board of a car, on my way from Newark here, embraced an opportunity of testing its virtues, with the most incorrigible little squaller, I think, that ever shocked my weak nerves. The process is a very simple one—all I did was to press one finger gently and repeatedly across the cartilage of the child's nose, and in less than a minute, to the great amusement of the passengers, it was sound asleep. Believing so desirable a piece of information should be generally known, I have concluded to give it publicity.'

A REMARKABLE MAN. A gentleman writing from Monaghan county, Ireland, to an acquaintance of ours in this district, gives a remarkable instance of longevity. OWEN DUFFY when 116 years old lost his second wife; he subsequently married a third, by whom he has a son and daughter. His youngest son is two years old, his eldest ninety. He is now 122 years of age, and retains much vigor, and the use of his mental and corporeal faculties. He walks frequently to the county town, a distance of some eight miles. This statement may be relied on as strictly true.—*Anderson Gazette.*

PERSONAL APPEARANCE OF LORD ABERDEEN. Ten years ago, when Lord ABERDEEN was Secretary of Foreign Affairs, he was described as a man of middle height, rather clumsily made, with an address more of sober dignity than of pride or reserve. He had the name of being the proudest and coldest aristocrat in England, but these characteristics did not show themselves in dress. His coat was black, generally much worn, and always too large for him; a pair of coarse check trousers, very ill-made; a waistcoat buttoned up to the throat and a cravat tied in a negligent manner. His manners are of absolute simplicity, amounting almost to a want of style. He crosses his hands behind him, and balances on his heels. In conversation his voice is low and cold, and he seldom smiles, yet there is a certain benignity in his countenance, and, according to English notions, an indefinable superiority and high-breeding in his simple address, that would betray his rank after a few minutes conversation. It is only in his manner toward the ladies that he would be immediately distinguished from men of lower rank in society. He is neither a drone nor a bustling man, but works steadily and quietly, while those more ambitious of attention engage in fiery debates.

WASHINGTON—WASHINGTON IRVING. The following incident, which occurred at a breakfast table in Washington, is related by a young lady of this city, who is spending some time there. It is a touching reminiscence:

Mr. IRVING said that he remembered General WASHINGTON perfectly. He said there was some celebration—some public affair going on in New York, and the General was there to participate in the ceremony. 'My nurse,' said Mr. I., 'a good old Scotch woman, was very anxious for me to see him, and held me up in her arms as he rode past. This, however, did not satisfy her; so the next day, when walking with me in Broadway, espying him in a shop, she seized my hand, and darting in, exclaimed in her bland Scotch: "Please your Excellency, here's a bairn that's called after ye!" Gen. WASHINGTON then turned his benevolent face full upon me, smiled, laid his hand upon my head and gave me his blessing, which,' added Mr. IRVING earnestly, 'I have reason to believe, has attended me through life. I was but five years old, yet I can feel that hand upon my head even now!'

This little story was told with such simple earnestness, that, while I saw the narrator's own voice trembled, I saw more than one moist eye around the table—my own were—and who could help it?—*Buffalo Courier.*

DUELING. Traveling in a stage-coach, Professor VINCE got into an argument with a fellow-traveler about dueling, the necessity of which the professor strenuously denied. The other stoutly maintained it, and insisted that there were many cases which could be decided only by a duel.

'I deny that,' said the professor.

'Poh!' exclaimed the other, 'quite clear! Why, what else can you do? Here are you and I talking together; and suppose we get into a warm argument, and I say to you, "You lie," what can you do then? You must fight me—there's no other remedy.'

'I deny it,' replied the professor with provoking coolness.

'Well, but what can you do?'

'Why,' he again replied, 'if you say to me "You lie!" I should say "Prove it." If you prove it, I do lie; if you don't prove it, it's you that lie. And there is an end of the matter.

IRISH WIT. Not long ago a destitute daughter of Erin walked into an office in Wall street, and in a very insinuating tone begged for a little aid to support her starving family. 'Why, my good woman,' said the comfortable looking gentleman to whom she had addressed her petition, 'you ought to take your family and go to the poorhouse, instead of begging about the streets in this way.'

'Sure, yer honor,' she replied, 'it wouldn't be aisy to go to a poorer house nor my own.'

The rich man could not answer this clincher with anything less than two shillings, and NORAH went out with a smiling face.

CONFIRMATION.—Lately re-published, and for sale by A. F. Plees, office of the *Canadian Churchman*, Toronto, C. W., An Address on Confirmation, by the late Rev. HUGH WHITE, A.M., Curate of St. Mary's church, Dublin.
Price, $1 per dozen. Feb 19–1m

SOMETHING FOR THE YOUNG.—The first number of the STANDARD BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every desecrption. mar 5–tf

C. S. BOURNE & BROTHER, BILL & EXCHANGE BROKERS, 12 Wall street, New York. CHRISTOPHER S. BOURNE, FRANCIS BOURNE. ja29–3m

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. ja15–6m

EIGHTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY, made in accordance with the provisions of the Charter.

Amount of Assets, as per statement of Jan. 1, 1852		$456,751 10	
Deduct amount of Return Premiums and Premium Notes surrendered on cancelled policies,		3,992 40	$452,758 70

During the year 1852, 1260 new policies have been issued.

Amount of Premiums during the same time		$327,398 09	
Received for Endowment and Annuity, do.		1,998 00	
Profits on Stocks sold during the same time		547 50	
Amount of Interest received do.		26,298 88	
Total		$356,242 47	
DISBURSEMENTS during same period, viz:			
Amount paid for Losses by Death, less discount for payments in advance of 60 days	$106,106 38		
Interest on dividends, reinsurances, &c.	7,195 85		
Taxes	4,908 74		
EXPENSES, viz:			
Amount paid for salaries, fees to physicians, trustees, clerk hire, &c.	14,209 90		
Advertising, printing, stationery, office rent, furniture, &c.	5,032 93		
Commissions, postages, Medical examinations, Exchange, &c.	34,868 45	172,322 25	183,920 32
Total			$636,678 92
ASSETS.			
Invested in United States and New York State securities, in accordance with the Charter,		$274,968 75	
Cash on hand		27,411 95	
Bonds and mortgages		84,346 00	
Notes received for 40 per cent. on premiums on Life policies		244,670 67	
Premium on policies in hands of Agents		5,281 55	
Total amount of Accumulated Capital			$636,678 92

The Trustees have declared an Interest of 6 per cent. on previous Dividends, payable on and after the first Monday of March next.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
New York, Feb. 12, 1853. 4t

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852,		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand		$35,633 24	
Newark City six per cent. Bonds		1,150 00	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents		9,794 87	
			1,559,092 12
Nett accumulation	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

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